

The American Missionary

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THE STATUS OF THE MINISTRY

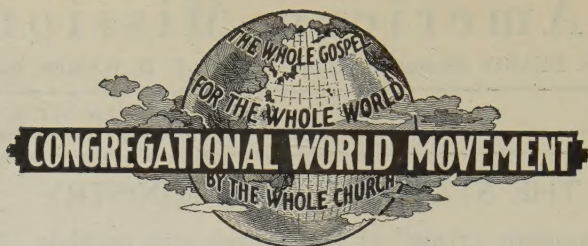
THE "economic crime" of the church still persists. The usual salary received by the pastors of our Congregational churches, with their noble traditions of an educated ministry, is still incredibly small. Nearly thirty per cent in 1919 received less than \$1,000 cash salary and only seven per cent received as much as \$3,000. No class in the community has been treated with such relative economic indifference through these difficult years. While the cost of living has enormously increased and wages have been correspondingly advanced, only one-fourth of our churches are reported in *The Congregationalist* as having added anything whatsoever to the pastor's salary since January 1, 1918.

The fundamental cause of this neglect is not economic but moral. It is an utterly inadequate conception of the minister's office. The last ten years have seen strenuous campaigns to right the wrong, but the minister too frequently kept in view is the man who is down and out, an object of pity, a poor unfortunate who must be helped. That trenchant article in the last AMERICAN MISSIONARY, written in a white heat of protest by a virile pastor against the habitual conception of the minister in the photoplay, the drama and current literature, meets response in the hearts of tens of thousands of ministers who have been wounded to the quick by the failure, not only of men of the world but of their Christian brethren of the churches, to give them that respect which is worth more in fulfilling their high office than measureless gifts of pity and charity. Furthermore, a subtle, half unconscious but inevitable impression is made upon the mind of vigorous youth that the ministry is not a job for a red-blooded man and this impression becomes a formidable obstacle in providing the future leadership of the church.

The picture on the cover of this magazine represents that pathetic moment which comes to the honored servant of Christ when, because of his years, he must make way for a younger man. It suggests the tragedy of the unprovided future for the dear old minister. But the mute appeal is not based upon a bedraggled wardrobe, or an anaemic mind, but upon the righteous claim of one who has for a life time held a commission as an ambassador of God in the Court of Humanity. Honor him with justice and respect, protect his life not because he is a suppliant for charity but because his office and his service are worthy of the best and because, unless that estimate is adequately translated, we cannot secure as his successors men competent to walk in his footsteps.

The Pilgrim Memorial Fund is not an ultimate; it is only a beginning, an incidental by-product of the long delayed movement to lift the dignity of the great vocation and to interpret it in terms commensurate with its service.

C. S. M.



THE PARABLE OF THE FAITHFUL FOREMAN

By Charles E. Burton, D. D.

IT came to pass at the end of the great and terrible War that a certain good man having ten likely children, besides many other important interests, discovered that his income was not adequate to meet the needs of his family.

Now this good man discovered further that only a third part of his estate was under cultivation, and he said, "Go to, now, I will hire a good foreman, provide him capital and instruct him to put under cultivation the remaining two parts of my lands."

Cultivation

Then did he find a foreman both willing and eager to make the estate most fruitful, and he proceeded first to cultivate one-third part as a garden whose produce would come to market quickly; another third did he plow and sow to grain, which in the time of harvest would yield its fruit; while the other third part he did set out with fruit trees as an orchard whose produce should make rich years yet to come. Thus did he expend all the capital available for machinery, for seed, for nursery stock, and for the living and wages of workmen.

Marketing

Now the time of marketing the garden stuff came quickly, while the harvest time was still distant and the orchard was yet young trees. Then was it discovered that with the sale of a considerable portion from the garden, it required twenty-four parts with which to replace the capital expended, leaving but seventy-six parts as food for the master's children.

Apparent Discrepancy Between Outlay and Returns

Then did the owner complain that it was never before known that it required twenty-four parts to pay for the planting and gathering of such garden stuff. Though he was a good man, yet did he forget that these twenty-four parts paid not only for this which was already sold but for the remainder to come from the garden, and yet more for the cultivation of that third part sown to grain and yet to be harvested, and still further of that other third part planted to the orchard which would be richly fruitful in years to come.

Still was he a good man, and when these truths were shown him, he gladly acknowledged the faithfulness of his foreman who had given heed to the returns of the future as well as those of today.

What the Parable Teaches

What, now, is the plain interpretation of this parable? The good man stands for the Congregational churches; the estate typifies the resources of these churches for doing good; the children are the missionary causes; the shortage of income refers to the inadequacy of receipts in these days of postwar costs, precipitating a crisis and threatening the destruction of no small part of the work; the foreman is the Congregational World Movement appointed on the initiative of the National

Council; the capital invested refers to the expenses of this Movement, which were advanced by the Missionary Societies; the garden refers to the Emergency Fund of 1920; the sowing of the grain was the cultivation of the apportionment for 1921; the planting of an orchard symbolizes the missionary education and stewardship program, which promises large returns in the future; the laborers are the staff of the World Movement, most of whom are the secretaries of the benevolent societies.

Threefold Promotion

Now when the expense account was computed as on January 10, 1921, it covered the expenditures for promoting the Emergency Campaign, the Apportionment of 1921, and the missionary education and stewardship program. But at that time the collections covered less than two-thirds of the Emergency Fund alone, with no returns on the 1921 apportionment, and of course no advantage from the general cultivation. When it was found, therefore, that 24.22 per cent of the money thus far received was needed to meet the expenses, it did not mean that this represented the percentage of cost of raising the money, but simply a mechanical proportion of the first receipts to cover the expenses of promoting returns many times larger.

The True Percentage of Cost

While this would seem to be an obvious fact, nevertheless a considerable number of officials of Societies, members of Boards, Superintendents of State Conferences and others, have assumed that it was costing 24.22 per cent to raise our money. That is far from the truth. A careful calculation indicates that the cost of raising the Emergency Fund did not exceed 3.5 per cent.

But Congregationalists need only to be shown this fact to be ready to applaud the economy with which the Congregational World Movement has been conducted.



BUSINESS VERSUS MISSIONARY EFFICIENCY

THE D. L. & W. Railroad built a viaduct near Scranton, Pennsylvania, a few years ago at a cost of \$12,000,000 in order to reduce the running time between New York and Buffalo by twenty minutes. The money was considered to have been well spent because it enabled a great railway to do its work more efficiently and quickly.

Protestantism—our own denomination, like all the others—now faces one of the greatest opportunities and one of the most important crises of its history. Money, generously contributed and wisely spent in the present emergency, will mean not only the saving of time, but the preservation of what has been built up at a tremendous cost of sacrifice and treasure in the past.

The apportionments to the churches on the \$5,000,000 basis have been thought by some to be excessive and unnecessary under present conditions, but the Secretaries and the Executive Committees of our Missionary Societies and the leaders in our educational institutions are faced on the one hand by the unrelenting demands of the work, if it is to be maintained on its former scale, and on the other hand by the unwillingness of some churches to accept their share of the common burden.

If our church people as a unit were to look at the situation just as a great business corporation looks at its needs and emergencies, would there be any failure anywhere to co-operate in an attempt to raise the amount named?

THE PASTORS' SECTION

PREACHING IN RECONSTRUCTION DAYS

By Howard J. Chidley, D. D., Winchester, Mass.

THE word "reconstruction" has gripped the imagination of the American people. Whether the process will measure up to the phrase remains to be seen. Meanwhile, every department of life is to be reconstructed. There have been wordy and violent wars in the press on "What is Wrong with Our Churches?" The caption differs in different articles, but the content is always the same. We have heard of the message of "The Church in the Trench to the Church at Home;" "The Message of the World to the Church;" "The Low Ebb of American Preaching." The church is out of joint, and there are a great many Don Quixotes abroad tilting at imaginary windmills.

I note that nearly every criticism against the church assumes that the world is right and the church is wrong. It is assumed that the church must do all the changing and the world none. It seems to have been forgotten that the church is a cultural institution. Shall we cheapen music because people do not enjoy the opera, or debase art because people do not appreciate a fine painting? The church has never been what you would call a "popular institution." Even Christ had only one hundred and twenty followers after three years' work. There is the previous question here as to who is right—the world or the church—before we begin to make over the church to suit the critics. Here, for instance, is a labor leader, telling our Congregational pastors recently that the church should side with labor in its fight against capital. I quote: "I believe that you, clergymen and all leaders of churches, should not stand aside and look at the labor processions passing by. Join in the parade with us; it is your fight as well as ours against injustice. Why should not the railroad, the telephone, the telegraph and all great organizations work for the service of all the people, instead of working for profit? Why don't the clergymen go to the Legislature and use their influence with us to obtain better laws? You should take your place with us and fight for proper legislation."

Another fallacy in the labor man's point of view is that economic ills can all be cured by legislation. The most popular motto of the people of the United States at present seems to be, "When in doubt, pass a law." But the process is futile. You cannot get a good cosmos out of rotten atoms, a golden age out of lead ideals, a fighting army out of tin soldiers or a righteous society out of unrighteous men. We must have a spiritual revolution before any other kind will be effective.

But if preaching in reconstruction days is not to be a partisan discussion of labor troubles, what is it to be? That question is best answered by asking another. With what kind of preaching did Jesus get His gospel onto its feet and under way for world conquest? Was not Christ's endeavor to show the fatherly interest of God in men; to teach them to hold things of this world with a loose grasp, under the assurance of immortal life?

Another task of reconstruction is to emphasize the terribleness of sin. And the first duty to that end is for preachers to realize it for themselves. We are apt to accept social convention for holiness. We have been preaching to the tops of our constituents' characters. That's all very well—but we have not preached to the bottom of their characters often enough. The result is a lost sense of sin. Sin is not good in the making; sin is not immaturity. Self-interest is no cure for sin, neither is the law of the state or no law in the state. Self-conceit, self-will, greed, inhumanity are the same monsters everywhere. "Those eighteen," said Jesus, "upon whom the tower of Siloam fell, and then slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but except ye repent, ye shall all like-wise perish."

Another emphasis reconstruction preaching must make is upon belief in immortality. *The Wall Street Journal*, a few years ago, said that the decline of belief in immortality had tended to loosen the underpinning of the confidence in American business and had led to chicanery and rapacity.

Nor must we be afraid of the unfathomable elements of our religion. We say it is the duty of the pulpit to teach, to make things plain, to rationalize religion. Jesus was not afraid of being obscure. I'm afraid some of us have so rationalized His religion that we have squeezed all the vitality out of it. We have thought things out so well that we have thought them out of our lives. We say men will not believe in the scientifically lawless events with which religion deals.

Francis Richardson, when he was a missionary in Africa, was teaching the natives the New Testament. All went well until he came to the passage, "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away." That passage gave him pause because these particular natives were notorious beggars, and he was afraid that if he dealt frankly with the phrase, they would ask him for everything that he had. He consulted a commentary of the type that is familiar to you and me, and it said that this passage was not to be taken literally. That, however, did not suit Richardson. He then prayed for light on the passage, but no effulgence dazzled his eyes. So, as a last resort, he went out and told these children of the jungle what the literal meaning of the passage was. The result was electrifying. Within an hour the natives were in possession of his entire equipment, including his clothes, watch and medicine chest. It then seemed to dawn on one old native that the missionary could not go on without his equipment, and he persuaded his friends to return all the articles they had taken. Richardson reported his experience to a friend, who told him that he would not dare try such an exegesis with some notoriously dishonest natives a little farther inland. This, however, Richardson did, and to his utter surprise, they did not ask for a thing. He had put his gospel to the test. He had proved that it would work. I somehow suspect that we should find our gospel more practicable than we sometimes think. Wiseacres assure us that it is of too fine stuff to wear well, and like the gold in a wedding ring, it must be mixed with alloy in order to stand the wear and tear of this work-a-day world. What we need, I believe, is just the faith to stake the wisdom and knowledge of God against over-worldly wise philosophy and give the gospel a chance.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

One of the significant features of this issue is Superintendent Stickney's story of his years of superintendency in North Dakota, prepared for THE AMERICAN MISSIONARY at our request.

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We are hoping for a fine participation in the Story Contest. If you did not read the conditions you will find them in the April number of THE AMERICAN MISSIONARY, Home Missionary Section.

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Let Memorial Day be not only a remembrance of those veterans of this Society whose Christian patriotism has made this a nobler land, but also an inspiration to us to give them a more worthy and adequate support.

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All members of women's societies should hereafter watch these pages carefully for stories concerning the pledged work in the several states. We hope to feature this branch of our publicity work increasingly in the future.

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Did you know that THE AMERICAN MISSIONARY, during the year which closed on March 15th, gained almost 1,900 subscribers over the year preceding, and that the net gain for three years, and all in paid subscriptions, is more than 9,000?

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The Primary Stories of our work, with illustrations, will be much appreciated by those who are leaders of children's classes. The stories were prepared by the Missionary Education Department of The Congregational Education Society and may be had at 14 Beacon Street, Boston, Massachusetts, or at this office.

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Second-hand clothing for men and women and children is much needed at Ellis Island for immigrants who are arriving in a most destitute condition. Write to Rev. Henry M. Bowden, Director of Foreign-Speaking Work of this Society, 287 Fourth Avenue, New York City, or to the Secretary of Promotion for further information and for mailing or express address.

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The Congregational Church at Fairfield, Montana, sends out an S. O. S. call for thirty hymnals suitable for church use. Any church which can meet this call is asked to correspond with the field through the Secretary of Promotion. The pastor, Rev. Ralph B. Noyes, writes also that some hymn books suitable for Sunday School use only, to the number of fifteen, could be used to advantage. Here are two first-class opportunities for home missionary service.

SOME ALABAMA COMMUNITY ACTIVITIES

By Rev. James M. Graham, Thorsby, Ala.

DURING my boyhood days in the Georgia home of my father, Rev. William H. Graham, I heard something of the "Congregational Methodist" church, and I well remember one occasion, when an uncle who was a minister in the above-named church, called on my father and tried to persuade him not to unite with that "Yankee crowd," the Congregationalists, because they had only come to take from us all that we had won and would never do any good in the South, no matter who might join them. My father listened respectfully to all that "Uncle Billy" had to say, but afterward told us that it was his

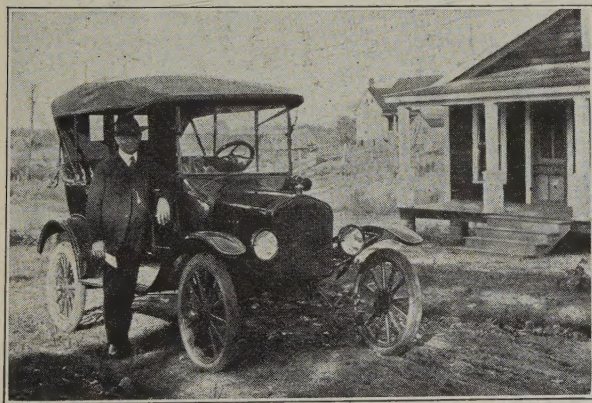
exercise our own judgment about leaving the Methodist church. I soon experienced a strong desire to become a member of the Congregational organization, and I lost little time in arriving at a decision and putting it into effect.

A few years later, I was licensed to preach by the Flint River District Conference of Congregational Churches, and then made my way to Alabama, where I have labored constantly since 1900, when, under the guidance of Rev. Almon Taylor Clarke, at that time the State Superintendent of Missions, I was regularly ordained to the Congregational ministry.

During the twenty years I have spent in Alabama, I have labored as pastor, pastor-teacher, Boys' Club Secretary in Birmingham, and devoted much time to work along other lines of social service. There have been periods when all my time was given to social welfare and public health work. I have had many opportunities to observe closely the results attained through Congregational teaching, but perhaps I ob-

served it more closely during the four years I served as home missionary Superintendent of the state.

During the 'eighties, Congregationalism took into her fold a large number of Congregational Methodist churches and ministers in Alabama, many of whom were thoroughly indoctrinated against organized missions, educated ministers, and so forth. We accordingly started our work under a



THE HOME MISSIONARY COMMUNITY BUILDER
AND THE MISSIONARY FORD

opinion that the Congregationalists should eventually take over all the progressive Congregational Methodist churches, and that many members of our own church (Methodist Episcopal, South), would find in the Congregational denomination the ideals they had always cherished. He said he saw in the Congregational movement a force making for real democracy in religion, and that it was his intention to join it. We were left to

terrible handicap. Many more churches have been reported in the Year-Book in other years than we are able to report today, but I have never, in the twenty years of my intimate association with the work, seen a time when we were really stronger, or even as strong as we are today. As far back as 1910, special efforts were made to develop strength in our churches then organized rather than try to add to the number of organizations. Much progress has been

forces we have ever had in the state is Thorsby Institute. This is, as perhaps everyone knows, one of our regular mission schools, but, so far as the writer has been able to ascertain, it has never received its entire support from any of the benevolent Societies of the denomination, although it has been aided by The American Missionary Association at times, and at other times by the Education Society. Most of the money used in the support of the school has



LADIES' GUILD, THORSBY. AIM—TO RAISE MONEY FOR THORSBY INSTITUTE

made in the years that have intervened, and today the Congregational churches in Alabama are stronger than they have ever been.

Enough of the history of Congregationalism in the state. Perhaps, however, the reader will ask, "But what are you, as Congregationalists, doing in Alabama today?" That is the very question I want to touch upon. It cannot all be told in this article, but I can tell enough to make a start, and if people are sufficiently interested to write me, I shall take special pains to tell the story fully.

One of the strongest building

been contributed by individuals who have known the institution and the work it is doing. It has called to its dormitories and classrooms young men and women from more than twenty-two of the sixty-six counties of Alabama. It has stood for a very high standard of literary work, always keeping one grade higher than have the high schools of the state. In addition, it has always stressed the value of moral and religious training of the young people committed to its care. One result is that we have sent out to the different parts of the state young folks who are real

friends of Congregationalism, and supporters of the high ideals of Christian citizenship for which it stands. It is doubtful if the denomination would have had very much in Alabama which might be pointed to with pride had it not been for Thorsby Institute and the work it has done in the past fifteen years.

Just now the school is in great need of financial aid, and if it is to hold its place in the lives of the young people of the state it must

here. It was finally decided that Congregational effort in Alabama should be state-wide and that it should be very closely affiliated with Thorsby Institute. The work was formally launched September 1st. Since that time the following equipment has been provided by the Home Missionary Society: A Ford car, equipped with a De Vry Generator attached to the engine and permanently fixed under the hood; a De Vry Motion Picture Projector, weighing a little more



"FLASHLIGHT" VIEW OF THORSBY CHAMBER OF COMMERCE

have the liberal support of its friends, old and new. It must be borne in mind that the young men and women of Alabama will come to Thorsby if they can, and that they will not go anywhere if they do not come here.

Last June, Rev. Malcolm Dana, representing the Department of Rural Work of the Home Missionary Society, and Dr. Keller, Superintendent of the Southeast District, visited Thorsby, and presented the idea of the "Larger Parish," or system of community development. The idea appealed so strongly to those who were present that a movement was soon on foot to get such a work started

than twenty pounds, and so constructed that the regular standard film can be run in it; one Corona typewriter; one 3-A Eastman Kodak.

While the equipment has been in process of assembling, we have organized the following in the way of community development:

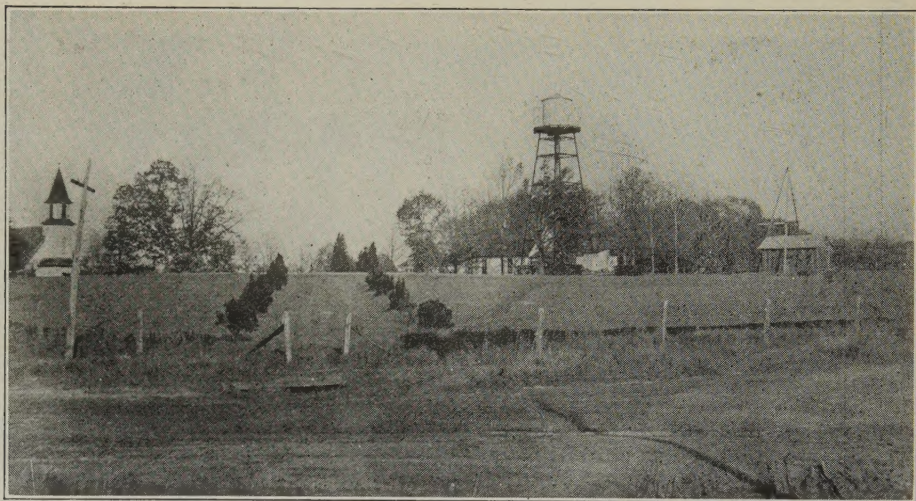
At Thorsby, a Chamber of Commerce has been instituted with the following departments: Ladies' Guild, Community Lyceum and Entertainment Bureau, Parent-Teachers' Association, Thorsby Fruit Growers' Association. The first and last named department organizations were already in existence, but since the others have

been organized they have come into the Chamber of Commerce as departments. In addition, the Chamber of Commerce has its regular committees on Civic Improvement, Housing and Industry, Education, Health and Sanitation, and Agriculture. All organizations and the several committees are in the full swing of active service.

These people are just like people elsewhere, and will follow those who show them how to de-

served by Antioch Church, Andalusia, R. F. D., has been completed. Before we were through with the survey we found a need for a mission Sunday School just three miles from the church house. Community organizations will be formed there to fit into the community needs.

The work at Hackleburg is just beginning, but we shall bring the ministers and churches into a working co-operation, and great enthusiasm is already developing



PROPOSED SITE FOR THORSBY COMMUNITY HOUSE

velop their community for better things. Besides the above, a complete house-to-house survey was made of the town and school district, and the name of every man, woman and child was registered, with the ages of the children, their school attendance and grades. The occupations of the adults were listed, together with the church membership and the Sunday School attendance of all. A list of the papers and other reading matter coming regularly into the homes was also made. A digest and card catalogue of the community is now in preparation.

A survey of the community

for the work. A vocational school (three miles from the village), recently completed and with the work under way, was eager to get into the game of survey and organization, and another church community a few miles out will also co-operate.

Do the people care for this kind of thing? Are they ready for organization and service? May I name an instance? One day recently I gave an address to the public school teachers' institute of Chilton County, and at the close the teachers crowded round urging me to visit their schools and talk to the children, young people

and parents, and to assist in forming some kind of community organization for moral and social culture. Does it pay? Yes, indeed! How much will it pay in better churches, homes, schools? Time alone will tell. Do the peo-

ple appreciate this work? There are more calls than we can answer. If the people want it, will they pay the bills? Certainly they will help all they can just now, and some day they will take up the work and do it themselves.



A CHURCH EXTENSION WORK IN IDAHO

By Rev. John L. Jones, Challis, Ida.

THE people who are served by the Challis Congregational Church are scattered over a wide field. It was not until the Congregational Service Car reached us that it was possible for me to reach nearly as many of the folks living in the parish as I greatly desired to visit, owing largely to the fact that there were very poor facilities for traveling over so large a field. However, my little wife and I managed to become acquainted with a great many people, even before the car arrived. When we first came to Challis, it happened that there were a number of public gatherings, and I was called upon to speak at the great majority of them.

Our church is the only one in this section, and it ministers to the religious needs of about fifteen hundred people. True, a Roman Catholic priest comes here at rather long intervals, but apparently there is not a large number present on these occasions. Ours is a much needed work, and I pray for strength to keep at it long enough to see real results.

We have organized a Cradle Roll of about thirty members in Challis, and have been so fortunate as to have a very efficient woman take charge of it. During the summer months, my daughter worked up quite an interest among the little folks in the Sunday School, and now that she has gone away to teach school, the wife of the principal of the schools has taken her place. This

is the Beginners' and Primary Class. In my Bible class there are Mormons, a Russellite, an Episcopalian, a Unity convert, a Nazarene, two Adventists, two Methodists, a Baptist, a Presbyterian, a Universalist, as well as a sprinkling of Congregationalists.

I believe that the word faithful describes our Christian Endeavorers. Their number is small, but they certainly are loyal. The Junior Christian Endeavor is very promising. The average attendance totals thirty-five or forty. I have used object lessons in teaching, and with a measure of success, as will be seen by the following:

I asked if any of them remembered a certain verse I had taught them last year. An eight-year-old boy got up and exclaimed, "Thy Word is a lamp to my feet, and a 'flashlight' to my path." I had used a flashlight to illustrate the verse. This year we are teaching the Juniors to lead, both in prayer and in presenting the different topics.

We have many, many things to be thankful for. Our Congregational Service Car is one, and then we have many, many friends here and elsewhere who remember us in one way and another. We also have the continued good will of our people, a fair measure of health, and the feeling that the Lord is blessing our work and the Home Missionary Society backing up our efforts.

ELLIS ISLAND TODAY

By Rev. Henry M. Bowden, Director of Foreign-Speaking Work



CHILDREN DETAINED AT ELLIS ISLAND

WITH the outbreak of the war the work at Ellis Island ceased in consequence of the cessation of immigration in large measure and the need of the Island for other purposes. Some of the Societies retained missionaries at the docks for work among the few people who landed, but the Congregational denomination had no one rendering such service. With the reopening of the Island a year ago the work was placed on an entirely different basis, and it is continuing on that basis.

The General Committee on Immigrant Aid at Ellis Island is composed of representatives of the Societies doing work there, and has the general oversight of social service activities. There is a Director of Social Service appointed by the Government, who is in administrative charge. This Director is Colonel Helen R. Bastedo, who was connected with the women's transport corps during the war. Colonel Bastedo has special rooms set aside for the benefit of the children who are confined in the detention rooms, and the little folks are allowed in these special rooms for a part of each day. Here they are cared for, and to some extent instructed by those in charge.

Mrs. Mary Baharian has been appointed by The Congregational Home Missionary Society as our worker among the children on the Island. She is an Armenian woman who has been in America for about ten years. Three months after her arrival in this country, she entered the New England Hospital for Women and Children in Boston and is a graduate nurse. The difficulties under which she obtained her training may perhaps be appreciated when one knows

that when she entered upon the work she was almost totally ignorant of the language in which she had to receive her instruction, but she graduated with a good record and has done excellent work since. When asked how she got through her examinations in spite of the handicap of the language, she said, "I prayed God all the time, and He held my hand and helped me."

In the old days before the war, every worker on the Island practically did everything in the line of missionary work that came under his or her observation, and each was more or less a law unto himself. This meant freedom for the individual worker, but it also meant a great deal of duplication of work and much loss of time. It was not, however, so serious a matter in those days, when there were sometimes sixty workers on the Island. The Government recently made a ruling which allowed only fifteen workers in all, and it has become necessary to organize the work much more closely in order that the small number of people there are to care for it may, in some measure, accomplish the things that are needed. The missionary or social worker is a buffer between the immigrant and the Government agencies which he many times misunderstands and which do not always understand him. As a case in point, an Italian girl was on the eve of deportation as being of bad moral character, when it was discovered that the impression was due simply to mis-translation of what had been said

in evidence. Had it not been for the discovery of this fact by one of the social workers, the girl would have been deported with an utterly undeserved stain upon her character. The missionary and social worker also serve as a connecting link between the immigrants and their friends in this country.

For example. Last fall a woman



RIGHT—THE FOREIGN-BORN AMERICAN. LEFT
—THE CITIZEN THAT IS TO BE

arrived from Eastern Europe with five children and no money. Her husband was supposed to be at a certain address in a western city, but letters sent by the Government to that address were returned. One of the social workers was asked to locate the husband if it were possible, and two or three days later he arrived at the Island from the Middle West. When asked why he had not met his wife, he replied that he had thought she was lost. Seven months before she had started for America, but had suffered delays, and had been all that time on the road. In the meantime the husband had moved and his mail had not reached him.

At the present time no one knows just what will be done in the way of changes in immigration laws. It seems probable that

changes of some sort will be made. What interests us most, however, in our work on the Island is not so much the law as the immigrant. It is not our business to make laws, but it is our business to take care of the people. Whatever changes may take place in the laws covering the admission of aliens, there will be aliens arriving in the United States. Our task is to see to it that these aliens are brought into some sort of sympathetic connection with the life of the country into which they have come. Almost without exception, those who come here do so with the intention of making themselves a part of America. If they are received with an intelligent sympathy, they will play their part in the common

game. If they feel that other people are trying in all ways to get the best of them, they will consider that it is their game to get the best of the other people. This is the practical question that is before us in all our work with those who are coming from abroad.

A question we all ask when we think of the people who are coming into the country through Ellis Island is what do all these foreigners propose to do here? What part do they take in ordinary life? The average immigrant is the man who does our work—the man who digs our ditches and makes our steel. In very large proportion the ordinary hard work of the country is done by immigrants and in some lines of business the common la-

bor is almost one hundred per cent foreign. Many of the people who are coming in at the immediate moment, however, are not themselves workmen. There is a very large immigration composed of the wives and children of men who have previously come to the United States, but who were unable to send for their families until the close of the war.

More important than the things which these people do is the attitude which they take toward life, and we find that here they are pretty much like the rest of us. There is a great diversity in their opinions and in their response to the duties and privileges of the life into which they come, as there is among ourselves.

In general, observers notice that a foreigner in America is more apt to take a serious interest in life than is the American. Probably the cause for this is not far to seek. We Americans are here and we have for ourselves what advantage accrues from having been born in the country and having a heritage of past prosperity. The foreigner must make his own way—often no easy thing for him to do. He is forced to take life seriously. A few days ago a Slovak called the writer's attention to his three daughters: "My oldest daughter," he said, "is a trained nurse, now working in one of the hospitals. My second daughter is a trained teacher in the public schools. My third daughter is in high school, training as a missionary. These are



ON THE THRESHOLD OF THE
NEW WORLD

the three things we must have in this world: hospitals, schools and missions." This was the reaction upon the life of the Slovak steel worker who had trained his three

children to take their part in what he considered to be the three most serious occupations of the community life of the people of the new world.



FORTY YEARS OF MISSIONARY WORK IN THE NORTHWEST

By Superintendent E. H. Stickney, Fargo, N. D.

FROM my boyhood days, the work of the ministry and the idea of becoming a missionary in some neglected district appealed very strongly to me, and during my seminary course at Andover I definitely determined to be a missionary. My first idea was to go to China, but later changing circumstances made it seem best for me to remain in my own country. I offered my services to the Home Missionary Society, and was sent to northwestern Minnesota, where with my bride, I arrived one morning in September, 1881. A good lady resident of the field had written to me that in her judgment we had better not come, as several ministers had tried to care for the parish and had failed. But I adhered to my decision to go West, mentioned the letter to no one, and went. Later on I realized very fully the conditions which had led to my receiving the discouraging letter. An old missionary, who had been in the work for many years, and was very familiar with the Northwest,

told me that he knew of no field in the state or an adjoining one, which he considered as difficult as the one I had undertaken to care for. After we had been in the parish for some time, we became so discouraged, that my wife proposed that we dispose of the few things we had, and raise enough money to start East, where conditions were more favorable. But somehow we could not bring ourselves to do this, and stayed on. Things began to look a little brighter, and after two years, I received my first member into the fellowship of the church on profession of her faith. The ice was broken.

The great need of the people, especially the children, appealed to me strongly. I was surprised to discover that I could organize a Sunday School. During my seminary course, I had received in-



E. H. STICKNEY, D. D.

struction in systematic theology, church history, Greek and Hebrew, but I had never been given even a suggestion as to how to organize a Sunday School or church. Yet when I reached my mis-

sionary field, the thing I most needed to do, was to organize a Sunday School and gather the children into it. In connection with that first school, one family of five girls and two boys became interested in the Sunday School and church, and proved most efficient and devoted members. As a result of this, one of our fine self-supporting churches in North Dakota was organized when these young people sought new homes. This new church which sprang up on the prairies was no accident, but the initial step toward its organization was taken when this family was gathered into our Sunday School. Church after church has come into existence as a result of this work, and in many cases they have been a great power for good. One of our strong and substantial churches in Montana was also directly traceable to our little frontier Sunday School. It has been equally interesting too to trace the growth of individuals in this work. One boy, about fourteen years of age, was an attendant at one of our small Sunday Schools, and later, on confession of faith, united with the church when it was organized. Here he got a vision of service, went to college, then to seminary, and is now an efficient minister of the gospel. It is a most beautiful story, and this poor little Sunday School on the prairies of North Dakota was the turning point in his life. Within two years I had organized ten Sunday Schools in the country, which was as large as the state of Rhode Island. It was this work, done in my early ministry in the West, that led to my later taking up general work along Sunday School lines.

After a pastorate of three and a half years in Minnesota, and four years in the territory of Dakota, the portion now known as North

Dakota, I reluctantly gave up the pastorate and went into general missionary and Sunday School work. One never realizes the extent of his powers until compelled to use them. Not only must churches and Sunday Schools be organized, but church buildings must be erected, and before leaving the pastorate I had been instrumental in the building of three houses of worship.

During the forty years of my service, my work has been very largely in what is now the state of North Dakota. For ten years I did missionary work in northwestern Minnesota as well, and for three years reached over into the great state of Montana. In North Dakota I have seen the churches grow from three to two hundred and forty. It is, of course, obvious that work of this kind cannot be done without some effort. Since assuming the general work in April, 1889, I have passed the millionth mile of actual travel. This long journeying has been done in the heat of summer and the cold of winter, by night as well as by day; I recollect one trip on which the official thermometer registered forty-six below zero. There have also been occasions when I have been overtaken by storms and entirely lost in them. During the severe storm of January 12, 1888, when so many people perished, I walked thirty miles on the railroad track, all trains having been abandoned, and reached home without any bad effects. The hand of a kind Father led to a place of safety.

During my first summer in North Dakota, I rode my pony across the prairies to a little town where I established a work which has gone on most hopefully and has become self-supporting. A church was erected which never cost either the Home Missionary Society or the Church Building So-

ciety a dollar, but which is constantly making returns for the Kingdom. It was certainly work worth doing, though it involved hardship and exposure. A fact that has impressed itself on my mind during my years of active service is that many times the work that gave the least promise in the beginning, frequently became the very best we had in the state. Williston is a noticeable example. In August, 1889, I organized a little church of only seven members, really all gathered from one family. The only hopeful feature about it was a good old Scotchman, who was made superintendent of the Sunday School, and who, with his family, stood by the work with real Scotch grit.

It is truly a marvelous result that has been accomplished through these little Sunday Schools and churches, and the good

that will come from them will reach on until time shall be no more. North Dakota owes much to the home missionary work that has been done and is being done within her borders.

It is a great privilege to look back after the lapse of forty years and think that in one small year or another I have assisted in the organization of some two hundred and fifteen Sunday Schools, one hundred and sixty churches, and in the erection of more than a hundred houses of worship. I have given gladly these forty years to this great work, and I believe there are yet many years of service before me in the harder fields. If I had a hundred lives to give, I should want to give them all to missionary work, and the greatest happiness I know is that my own son has taken up the glorious work of the gospel ministry.

A HARD JOB BUT A GLORIOUS ONE

By Rev. Otis Moore, Cornell College, Mt. Vernon, Iowa

IT is a hard job to go into an isolated country community or small town where people are discouraged, where perhaps there are no modern conveniences for you or your family, where there are sometimes petty squabbles of long standing, where people are sometimes narrow and prejudiced and little and where what you do will never be appreciated by some of the people, probably least by those for whom you make the greatest sacrifices.

But it is a glorious job to put your Faith up against the lack of faith of many; to put your Hope, unquenchable because supplied from an unquenchable source, up against the hopelessness of many; to put your Love, all embracing and tender and mighty to the breaking down of strongholds, up against the bitterness and antagonism around about you.

By the grace of God—and how sure you are in such a situation that it is His grace alone—you are able to have the joy of Achievement. It may be that the achievement doesn't emerge in any way so that anyone, your neighbor pastors or your friends or anybody, knows it. But you know that things have happened, that the good Lord Himself has been your partner in the enterprise, and that it is a success. Tender expressions of affection and loyalty will come to you from unexpected sources.

It is a hard job but a glorious one to be a country minister.

AN INTRODUCTION TO OUR MISSIONARIES IN THE BIG BLACK MOUNTAIN

By Rev. Neil McQuarrie, Stearns, Ky.

EVARTS, Kentucky, is located in Harland County, in the heart of Big Black Mountain, and near the West Virginia line. The field is one of the most promising in the state of Kentucky and the home missionaries who are in charge of the work should be known to all our Congregational friends throughout the country.

Before I formally introduce them, however, let me tell you of the church and its opportunities. The church at Evarts was organized in 1892, and the present building erected in 1912. Until three years ago the field was a long distance from any railroad, but now there is a road which runs some seven miles beyond the town. In the town proper there are only five hundred people, but if we include the population of near-by mining districts, the total population will number nearly fifteen hundred. The distance from Harland, the county seat of Harland County, to the end of the railroad is about fifteen miles, and in making the journey one is never out of sight of a town; in fact, stations are only a mile or so apart.

The Evarts church is located in the center of a large and needy field and in order to meet this need in some measure, we are planning to put up a community church building, or build-

ings, at a cost of about twelve thousand dollars. Last year the pastor secured a community worker for the summer months, and the experiment convinced all who

were interested that much more of this type of endeavor was necessary if real results were to be accomplished. A plan is now on foot to secure the same community worker who was so helpful last season, and a kindergarten teacher as well. Both these young women will give lessons in vocal and instrumental music, and

this will be a valuable aid in getting into touch with the people of the entire section. Rev. and Mrs. John M. Trospers, who have been in the Big Black Mountain region for eight years, are devoted, self-sacrificing missionaries. They were born in Kentucky, have spent the greater part of their lives there, and are popular with Ken-

tucky people. Mr. Trospers keeps in touch with up-to-date methods of church work, and does all in his power for the Evarts church and the surrounding communities. Mrs. Trospers is capable of filling the pulpit in an acceptable manner in her husband's absence, and takes her turn in going out on Sunday afternoons to

two mission stations, taking charge of the Sunday School sessions and meeting the



REV. JOHN M. TROSPERS



MRS. JOHN M. TROSPERS

preaching appointments.

The Trosopers say that a new community building is badly needed at Evarts, so that the people may be served seven days a week. Only with new buildings and one or two additional helpers will they be able to do this. These missionaries are indeed zealous workers, never thinking of their own comfort, but ready at all times to render loving, helpful service. The question uppermost in the mind of the writer is, "What can we do to

encourage these servants of the King to do the greatest good to the

greatest number of the people in this great mountain region. The opportunity is before us.



AT THE FOOT OF BIG BLACK MOUNTAIN

Let us do our share toward meeting it.

SHALL IT FAIL? WHAT WILL YOU DO TO PREVENT?

By Malcolm Dana, D. D., Director of Rural Work

I AM writing from Collbran, Colorado, a little village of some three hundred population, situated six thousand feet up among the Rockies of the Western Slope, in the one time country of the Ute Indians. The nearest railroad point is DeBeque, twenty-five miles distant on the Denver and Rio Grande Railroad.

Collbran marks almost the exact center of Plateau Valley, nestled high up in the great horseshoe bend of the Battlement Mesa National Forest. The valley is thirty miles long and from one to six miles wide. It contains fifty thousand acres of tillable land. The soil is a black and porous loam and red volcanic ash. Thirty thousand acres of this rich and fertile land are already under cultivation. The region is plentifully watered, either directly or from irrigation ditches.

This section suffers from no great extremes of heat and cold, and is blessed with well proportioned amounts of sunshine, rain

and snow. Crops of corn, wheat and rye abound and vegetable gardens thrive. Most of the farms have orchards and bee culture is on the increase. Fifteen thousand acres of the farm lands, however, are sown to alfalfa and hay, since the one great industry of the valley is stock raising. Forty-eight thousand cattle graze on the ranges of the Battlement Mesa National Forest, and twenty thousand of them belong to the valley ranchers. Pure bred dairy stock is the goal of effort. Already there are two herds of registered Shorthorns and several of registered Herefords. An era of promise is seen in the future of the oil shale industry.

Here is a veritable world in miniature, comprising about one hundred and fifty square miles of territory. It is largely shut in upon itself by nature of its environment. Life is distinctly rural and of the thirty-five hundred people in the valley only seven hundred and seventy live in the four small villages of Collbran,

Plateau City, Molina, and Mesa. The neighborhood is still the social unit, and there are at least ten small neighborhoods or "lansins," each with its little one-room grade school. There are perhaps two thousand children in the valley, and six hundred and ten of them are in attendance upon these and the two larger schools which are located at Collbran and Mesa.

It was a happy circumstance which brought the writer into this little valley something over a year ago and here he found an old college acquaintance, the much loved and veteran pastor, Rev. James F. Walker, "following the gleam" and ever yearning for larger things. The religious problem in Plateau Valley is a difficult one. It has altogether five church buildings, and in three of them Mr. Walker and Rev. L. M. Isaacs, who is associated with him in the "demonstration" work are holding services.

Here is the challenge of a big need and opportunity. Congregationalism is taking up that challenge even to the extent of "blazing trails" and adventuring some in the name of the Lord. Plateau Valley, with Collbran village and church as the center, has been constituted a "demonstration parish," following in religious work the "demonstration farm" method used by the United States government, whereby certain promising fields are selected and cultivated under instructions from the Washington Bureau, such "model farms" to be for the inspiration and guidance of the neighboring farmers. In like manner, the Church Extension Boards have selected Plateau Valley and are co-operating with its people to secure for their social and religious enterprise all needed equipment, adequate personnel

and ample support, to the end of showing what such a movement can do and be throughout a large area when furnished with everything required for a complete and varied ministry. It is the expectation that other communities will be inspired by this "model parish" to make of themselves demonstration centers. The beginnings of this work are attracting attention and causing wide comment all over the country.

The great achievement of this modern socio-religious program will be the erection of a central Community House adjoining the present modest church edifice in Collbran village. The original idea involved an improvement of the present plant at a cost of six or seven thousand dollars. But when the results of a local survey were set before the Plateau Valley folks, together with visualized building plans inspired by this study of actual needs and opportunities, a group of business men and ranchers decided that "only the best is good enough for us." An immediate campaign was inaugurated, under the tuition of the church trustees and an advisory committee, consisting of five representative citizens, to secure sufficient funds to erect a Community House which will cost in the neighborhood of \$25,000. Initial impulse was given to the movement by assurance of a loan from The Congregational Church Building Society to the amount of \$7,000. Local pledges and funds were secured for a like amount. Architect's plans were obtained, additional ground bought, and contracts let. Building was begun and the foundation finished just before the winter snows began. The cornerstone was laid December 5, 1920.

The Parish House will have facilities for an ideal Church

School, kindergarten, game room, library, rest room and men's club. The gymnasium building will furnish a floor space 72x54 feet, and a gallery. This room will be used primarily for the customary activities of a gymnasium, but will also provide an auditorium, stage, dressing rooms, moving picture booths, etc. These will make possible such community events as Chautauquas, lecture and entertainment courses, home talent shows and banquets. The basement of this building will have bowling alleys, billiard room, lockers, baths, dining room and kitchen.

The inauguration of the community program is not being held in abeyance until the completion of this ideal plant. A building on the main street of the village has been rented and put into commission as a temporary Community House. It is already the popular center for indoor athletics, meetings of every sort, and a regular moving picture night. It contains a library of twelve hundred volumes which is being widely circulated. The immediate demonstration is slowly but surely selling the idea of the more complete program to the entire valley.

The task of the Extension man is many sided. He is the minister-at-large throughout the "larger parish," establishing outstations as fast as time, strength, and thorough work permit. He maintains a regular circuit of preaching appointments, Sunday Schools, and "brothering people" in the valley. The old circuit rider system is being replaced here by this comprehensive seven-day-a-week effort which has in mind the whole man—body, mind and soul. He is also an organizer, social engineer, and community builder. The Home Missionary Society co-operated in providing

the worker and also his equipment, which consists of a Reo truck, auto, moving picture machine and generator.

Here are the beginnings of a socio-religious adventure which is significant because it tells of the church not merely aspiring to leadership, but seizing it by the practice of a real program. It is the church asking no favors because of its divine origin—what it is—but determined to make itself a "felt necessity" above every other institution in the community by virtue of what it does. It is the church actually serving all the people all the time, while practicing a religion of fellowship like unto His who came "that they might have life and that they might have it more abundantly."

Temporarily the building part of the program has suffered a setback. The original plan, as our readers know, was to construct the Community House in its entirety at once. Gifts of cash from Collbran, pledges made on the field supplemented the aid of the Church Building Society, and made this a safe method of procedure. On this basis, representatives of the Society have featured Collbran in platform utterances. Similarly this work was made the basis of the service published by the Home Missionary Society for January, in connection with the Chart Plan for the Sunday Schools.

The people are not disheartened in spite of the fact that in a night the bottom fell out of the cattle market, well-nigh annihilating the chief source of livelihood of the valley. Uncle Sam had told these dwellers in the "paradise of the cowman" that it was their patriotic duty to raise the maximum of herds and cattle. They did so. Now two

years' profits are entirely wiped out, and even the present is mortgaged to the uncertain future. While one meat concern declares a dividend of thirty-seven millions the rancher gets scarcely enough for his cattle to pay for their keep; while shoes are selling for ten and fifteen dollars a pair, the cattle-grower gets one dollar and ninety-three cents for an entire hide. The difficulty is not only "no money at all." There is a deep feeling of resentment that the cattle man is getting the bitter end of present inevitable economic readjustments. The psychology of the moment is a menace to the completion of the Plateau Valley demonstration.

Cattle men are optimistic, however, and have no doubts as to the ultimate "come back." Men who have subscribed so generously to a unique enterprise which has captured their imagination and won their confidence will make every effort to redeem their pledges to the last cent. But they cannot do it now. Time limits will have to be extended to cover a period of one or two years. And still more tragic, the psychology of the times, as well as the financial stringency itself, forbids an immediate campaign for additional and necessary funds to "carry on" now to the desired finish.

Here is the bald and unescapable fact: Just now, and for a considerable time to come, there will be an utter lack of money in Plateau Valley. And it takes cash in hand to build! To do nothing would imperil the whole project. To do something is imperative if what has been gained is to be held and the further program

completely sold to the entire valley.

This enterprise has gripped the people of the valley as nothing else ever did. It is only the building part of the program which is being held up. The organizations of men and young people are proceeding according to the program. On Easter Sunday a number of the leading men and women of the community were received into the membership of the church. Similarly other departments of the work are flourishing. The people have pledged their support splendidly. They expected to pay their pledges promptly; then their resources were cut off without warning. The present alternatives are to worry along without the equipment necessary to full success and with a loosening grip on the task, or to find relief from some source. A possible means of help would be a loan of a few thousand dollars to these people with their pledges as collateral, until with the return of more normal times they are able to redeem their pledges, which are as good as bonds. Because of the unique character of this enterprise the Building Society has given extraordinary aid, and it is now a question of local financing, but with no money in the valley this cannot be done without help from outside. The work must not drop. A field of one hundred and fifty square miles, three thousand five hundred people, two thousand children, hangs in the balance. It is our challenge and responsibility. Religion must vindicate itself as a force able to win out in the face of heavy odds.

Only as the Church fills the social movement with the spirit of Christ, which is always and everywhere the spirit of love, service, sacrifice, can it give the leadership which makes and keeps the spirit of the mighty movement Christian.—*Selected.*

BUILDING UP A COMMUNITY OUT OF A CHURCH

By Mrs. Louise B. Esch, Mobridge, S. D.

THE general financial stringency has struck Mobridge very hard. The employees of the Milwaukee road have been laid off to such an extent that there are a great many families without an income, and no one can tell how long the unemployment is likely to last. Some say one month, some two, and others are of the opinion that it will be late in the spring before the road will resume normal schedules. Because of the financial troubles men with families hesitate to make pledges toward the support of the church which they are not at all sure they can fulfill. And yet, at this time of depression and idleness we know they need what the church can give more than they would in a time of prosperity.

In spite of these discouragements, our audiences remain about the same, and the Sunday School had never been in better condition. Our great embarrassment has been to keep up our force of teachers to the needs of the school. We used the Tercentenary Chart, and the total offerings amounted to eighteen dollars, not including our special Children's Day collection or the Christmas special for foreign missions.

At the business meeting of the church I reported 529 calls made during the year. I consider this a very important part of my work. A few days ago I called at a house where I had noticed a family moving in. I found a woman past sixty at home. She had come from Boston to keep house for her son and had brought with her a widowed daughter and the daughter's child. She was desperately lonely and felt "so far from home." I told her of my own eastern trip rather recently made, and found she had once lived in Hartford,

Connecticut. The fact that I had been there but a short time before was a "point of contact" which drew us together, and I left her happy in the feeling that the East is not quite so far away as she had been thinking. While that family may not be of much help to the church in the months to come, the church has ministered to them—and that is what the church is for—"not to build itself up out of the community, but to build up the community out of the church."

While I was in Connecticut in October, General Missionary Juell held services at Trail City in my place. He was convinced that the time was ripe for the organization of a church, and before he left this was accomplished, with eleven charter members. In December a recognition service was held by which this church was welcomed into the Northwestern Association. There has resulted a new feeling of responsibility on the field, and the Sunday School is now maintained every Sunday and with increasing attendance. I am delighted to see their positive dread of any indebtedness. They have organized a Ladies' Aid, and this means more to the social life of the community than can be realized by our eastern friends, unless they have lived in a small place where there is absolutely nothing to go to.

In November, a former worker in our church at Mobridge—both she and her husband were of great help to us while they lived here—came to see if there were any way by which a Sunday School and some kind of religious service might be started in the little town to which they had moved. It is about eighteen or twenty miles west of the river on the main line. I told her to ascertain how many

of the people were willing to have a Congregational work there, and two weeks later she reported that everyone was in favor of it and again urged me to come. I reported this to Mr. Juell and he held services in the little place the Sunday after Christmas, and arranged to have me go over to Wakala on the fourth Sunday of each month. It is too early to prophesy as to the results of our efforts.

These Sundays which I spend at outlying points break into my work in Mobridge, especially with the choirs, and very especially with the young people's groups. The needs of these places are great, however, and I cannot feel that it would be right to close our eyes and ears to these calls. When I spend three days in Trail City each month, and see things as the people there see them, I realize that it is tremendously important that they be given an opportunity for religious training and growth.

Since my eastern tour I have received many evidences of deep interest in the Mobridge field, in the way of letters, cards of greeting, etc., which express a desire to help the work and workers. There come requests too for letters to be read at missionary meetings in various places. Three good sized boxes of books have been received, two from Mrs. Barney of the Young Ladies' Society of Farmington, Connecticut, and one from the Young Ladies' Societies of Fourth Church, Hartford. While I was in East Hartford I was given three framed pictures to bring back with me, and a Sunday School class of young women in Putnam sent me two splendid pictures and the money with which to have them framed. These pictures will make a great difference in the atmosphere of the Sunday School room. Three circles of the Norwalk Society united in sending a sum of money

for our Cradle Roll expenses. This will help out wonderfully with some things we have been planning to do. A great deal of good literature comes to us regularly—*The Atlantic Monthly*, *Harper's*, *The Bookman*, *The Literary Digest*, *The Christian Herald*, and others. Much of this is put into the hands of the English teacher at the high school, and she is exceedingly grateful for them. We are anxious that the books on hand and those recently received shall be a nucleus for a much needed city library. It would be something to be proud of forever, if we can be instrumental in starting a library movement, and I am very hopeful about it.

We have made one worth while contribution to the life of the community already. As a result of our Religious Day School last June, quite a number of mothers found that it would be a great boon to have a kindergarten. In the fall the matter was brought before the trustees, and they have given the use of the church basement for this purpose, while the patrons pay the teacher and the running expenses other than the room rent.

There seems to be an increasing community spirit here, for which we rejoice. There was a municipal Christmas tree for the first time in the history of the place, and on Christmas night a group of people from all the churches led in the singing of carols. The Woman's Civic Club is doing a great deal in the way of promoting this community spirit.

The backward look is not altogether satisfactory, but there are things that hearten us. And so we take the forward look with courage and confidence—not because of our own ability to accomplish things, but because we are enlisted under a Captain who cannot be overcome. Like Paul, we would "thank God and take courage."

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1921		GIFTS FROM THE LIVING					Legacies and Matured Conditional Gifts
		Contributions	From State Societies	Total	Paid State Societies	Net Available for Nat'l Work	
FOR THE MONTH OF MARCH	Last Year.....	4,779.37	944.94	5,724.31	914.47	4,809.84	17,938.70
	Present Year...	11,993.35	1,330.65	13,324.00	3,599.43	9,724.57	12,600.00
	Increase.....	7,213.98	385.71	7,599.69	2,684.96	4,914.73	.....
	Decrease.....	.....	.....	.....	.....	.....	5,338.70
FOR TWELVE MONTHS FROM APRIL 1	Last Year.....	123,365.44	50,471.12	173,836.56	37,035.36	136,801.20	127,501.82
	Present Year...	144,815.40	54,775.36	199,590.76	45,637.52	153,953.24	97,010.04
	Increase.....	21,449.96	4,304.24	25,754.20	8,602.16	17,152.04	.....
	Decrease.....	.....	.....	.....	.....	.....	30,491.78
Cong'l World Movement Funds							
To Jan. 1, 1921.....		.....	.....	122,549.37	80,511.28	42,038.09	.....

DEBT

IT is an ugly word in missionary treasury circles, but debt it is this year in spite of all our efforts to avoid it. The books of the National Home Missionary Society closed on March 31st, showing a deficit of \$20,503.58. This debt has accumulated in spite of rather serious economies and cuts in the work which were made to avoid it.

A casual glance at the above table would lead to the natural, but erroneous conclusion, that all this debt and more is accounted for by the decrease in legacies. On the contrary, all this deficit in legacies was provided for from the Legacy Equalization Fund, established for the very purpose of meeting such deficits. Moreover, nearly \$10,000 more was taken from this Fund toward decreasing the additional deficit.

The occasion for the debt is to be found alone in the fact that the increase in receipts is not as great as the necessary increase in costs. Taking the total income of the Society into account, the increases amount to about twenty-two per cent, whereas the average percentage of increase in costs is considerably more than double that amount.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amount to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury.

THE AMERICAN MISSIONARY ASSOCIATION

THE NATIONAL NEGRO PRESS ASSOCIATION IN CONVENTION ASSEMBLED MAKES THE FOLLOWING ADDRESS TO THE PEOPLE OF THE UNITED STATES

"The organized Negro press of America, mouthpiece of 15,000,000 black people, who have never retarded the progress of the United States, have never molested her peace, but have defended her honor in every national crisis, congratulates America on possession and development of her stalwart black citizenry.

"We view with interest the continued exodus of Negro communities northward. We regard this movement as a distinct loss to the South, involving millions of dollars and years of development. And we consider settlement of Negroes in northern communities a distinct advantage for that section.

"Accommodation in waiting rooms, on street cars, in railway coaches and other public conveyances must be made identical for white and black before the thrifty Negro migrant from the South to the North will return to southern clime.

"We lament the inadequacy of educational facilities in the south and cite the lack as a further cause of Negro migration.

"We do not believe the North will ever turn southward her more intelligent Negro migrants. But we do be-

lieve in the Negro's desire to return to the southland when assured similar opportunities for development as to the north and westward, identical protection in all States of the Union of federal authority against violence and plunder, and the removal of evidence of caste throughout the southern section.

"We congratulate socialization efforts of colored communities north, and commend likewise the efforts of the southern congresses to secure better inter-racial relationships.

"But for the country's welfare and her fair name among nations of earth, we solemnly proclaim that burning of human beings, lynching and mob violence and similar evidences of savagery must at once be made offences against federal law and summarily punished thereby.

"Finally, we recommend all honorable means for cultivation of friendly feeling between the races in America, and the continued teaching of the loftiest patriotic motives and ideals to black citizens everywhere that the watchword at every colored fireside shall be, America first, the land of freedom henceforth and forever."

SYMPATHY

By Paul Lawrence Dunbar

I know what the caged bird feels, alas!

When the sun is bright on the upland slopes;
When the wind stirs soft through the springing grass,
And the river flows like a stream of glass;

When the first bird sings and the first bud opes,
And the faint perfume from its chalice steals—
I know what the caged bird feels!

I know why the caged bird beats his wing

Till its blood is red on the cruel bars;
For he must fly back to his perch and cling
When he fain would be on the bough a-swing;

And a pain still throbs in the old, old scars.
And they pulse again with a keener sting—
I know why he beats his wing!

I know why the caged bird sings, ah me,

When his wing is bruised and his bosom sore,—
When he beats his bars and he would be free;
It is not a carol of joy or glee.

But a prayer that he sends from his heart's deep core,
But a plea, that upward to heaven he flings—
I know why the caged bird sings!



VIOLETS

By Alice Dunbar-Nelson

Mrs. Alice Dunbar Nelson is a graduate of our Straight College in New Orleans. As the widow of Paul Laurence Dunbar, she became Mrs. Nelson. Straight College has sent out many of exceptional gifts and attainments but never a poet who could write such an exquisitely charming poem as this of Mrs. Nelson which we give to our readers now when the violets are upspringing—

I had not thought of violets of late,

That wild, shy kind that spring beneath your feet
In wistful April days, when lovers mate
And wander through the fields in raptures sweet.

The thoughts of violets meant florists' shops,
And bows and pins, and perfumed papers fine;
And garish lights, and mincing little flops,

And cabarets and songs, and deadening wine.
So far from sweet real things my thoughts had strayed,
I had forgot wide fields, and clear brown streams;
The perfect loveliness that God has made—

Wild violets shy and Heaven-mounting dreams.
And now—unwittingly, you've made me dream
Of violets, and my soul's forgotten gleam.

THE BIGGEST THING ON EARTH

THE church of Christ has an enterprise on its hands so vast that no other enterprise known to man can for a moment be named in the same breath. One stands in awe before the marvelous foresight and world reach of Standard Oil, United States Steel, the Bell Telephone, the Bank of England, and a dozen other wonders of modern business and commerce. Modern science is a composite miracle. Geology brings us to our knees, and astronomy makes us worship. The European War overwhelms imagination as a sheer feat of the human brain. But compared with the task of the church—the task that Jesus Christ planned and committed to those eleven humble Galileans—these things are like specks in a sunbeam. To plan the task of winning the whole human race, man by man, from the love of its pet sins to the love of an unseen Master whose demands on life are the most exacting possible, is an effort of mind and will so prodigious that no mind or will less than divine could ever have dreamed of it.

And when we see Him, having completed His perfect human life as man's example, calmly and confidently committing that boundless enterprise to a few half-awake and untrained, but devoted peasants, assuring them that He will always be with them, but bluntly telling them that they need expect in this world only opposition and hardship, we are irresistibly won to Him by the sheer audacity of it all.

And then, when we see the centuries, twenty of them, roll by with their boundless flood of human life and death, peace and war, achievement and failure, sin and sacrifice, and through it all see clearly as from a mountain's top the sure growth of His enterprise, its resistless spread from age to age, from land to land, from race to race, and from man to man, until today it is the mightiest force on top of earth, to be a member of any church that stands for His task becomes the greatest earthly honor a person can know.

Our supreme duty of pushing on that enterprise demands a degree of devotion and efficiency that none other can claim.

The challenge of the Gospel of Christ is today as it has always been the most exacting, the most stirring, the most commanding, the most ennobling word that can fall upon human ears. To have a share, as leader or layman, in a work like this is a task that any intelligent, earnest man can covet with far greater zest than to be the president of a bank, a railroad, or of the United States. It may well enlist all of himself, all of his service, and all of his substance.

—*The Chapel Bell, Auburn Theological Seminary.*

SECRETARIES VISITATION OF SCHOOLS

Secretaries Cady and Brownlee have recently made a visitation of a large number of our Southern schools. We extract from their report to the Executive Committee a sample: such as the limitations of our pages permit. All of these schools are rooted deeply in the past; they have not changed their characteristics or their quality. They have always had the same type of self denying and capable teachers that the secretaries find now. Their histories are full of honor in the students they have sent forth from year to year who are now high among the best factors in the Negro race. There has been no mistake in our methods. What has been done is a mighty argument and a great hope for the work that is now being done. **It is no time to think of doing less.** We cannot take the entrenchments by retrenchments.

Emerson Institute, Mobile

"In the evening, we met some of the leading colored citizens of Mobile, a fine group of forward-looking men. They were intelligent and earnest about their race and manifestly are the leaders of their people in that city. They were also well-to-do men in business. One man was rated at something between one quarter and one-half of a million dollars and others far more than comfortably well off. These are the men who pushed the campaign for securing the funds to finance Emerson Institute this year. They were very frank, however, in saying that if they were expected to do so next year they were sorry that Emerson had not been closed last fall, simply because it was beyond their power; but after the situation of the A. M. A. had been put frankly to them they expressed their willingness to do everything they could for the continuance of the school. They said that they simply could not do without Emerson Institute, that it was furnishing the kind of education and was bringing them in touch with a type of character which would not be given them in the public schools. Besides, the public schools were not equal in the grades to Emerson, even as far as they went, and there is no school above the tenth grade, and the tenth grade would probably not be much more than equal to the eighth or ninth grade of our Emerson Institute. A large number of the teachers, as well as nearly all of the leading colored people of the city, have been either students of Emerson or much influenced by it during the years of its existence there. An interesting thing was that these colored men were quite opposed to putting in a full colored faculty. They frankly stated that they did not believe their children could attain unto their best unless they had the touch of the Northern white culture which had been so helpful in their own lives in the past.

We called upon some of the white people in Mobile, and found a growing interest in the future welfare of the colored race. The Superintendent of Public Schools stated frankly that he felt that the colored people must have given to them the educational advantages of the whites, but that the standards of education and equipment of the whites had been so backward that it was difficult to secure the funds which justice demanded for the education of the colored people.

ple. He declared it to be his purpose, however, to use every effort possible to see that the same equable division of school money was made in the county. It is our conviction that Emerson Institute is needed, and will be for some years, in the city of Mobile.

Straight College, New Orleans, Louisiana

This college holds a strategic place of far more importance than any of the other institutions now under the A. M. A. It is in a city of 100,000 Negroes and is by far the best institution in that section of the Southland. The public schools are meeting the situation very inadequately. There is one high school, crowded to its capacity, with only 500 students, for a city of 100,000. This year it will graduate its first class from the twelfth grade. The need of Straight is characteristic of the need of most of our institutions, that of furnishing teachers and leaders for the race. We may as well make up our minds that we are not in the business of educating the colored race, but that of creating leaders and teachers who themselves shall become educators of their people. About one-half of the colored teachers in the public schools of New Orleans are graduates of Straight College and they are by far the best teachers there. Whatever the South may do for the elementary education of its colored citizens, there is no immediate promise, or even one that we can see in the distance, of the South furnishing higher education for its colored people. Straight is as centrally located as it can be to meet the demands of its constituency. The students are of an exceptionally superior class. It is true that they are lighter than those in most of our schools, as the colored population in New Orleans has been diluted through the years by large infusion of white blood. They were well dressed, and well behaved, and appeared to be exceedingly anxious to secure the best things for themselves.

Here also in New Orleans, we found a very intelligent and earnest Alumni scattered throughout the business houses of the city. This ought to be a source of great power and helpfulness in the future, provided we put on a program which will challenge their enthusiasm. There is also a good feeling among the white people of New Orleans and undoubtedly there are untapped sources of help that can be utilized to carry out a fine program.

Le Moyne Institute, Memphis, Tenn.

Le Moyne is one of our very best Secondary Schools. It has maintained a very high standard of educational excellence. The one school building is new, well situated, but needs to be completed as it is impossible to accommodate all those who desire to attend. There were two hundred turned away this last fall. The influence of the school is felt throughout that whole section of Tennessee. Forty per cent of the graduates are now teaching. Nearly all the principals of Memphis schools and one-half the teachers are graduates of Le Moyne. Their standing is so good that they are eagerly sought by the

public school authorities and are started at five dollars more than those from the Memphis High Schools. We found that among both colored and white people as well there is great enthusiasm for Le Moyne. We interviewed the Department of Education that has charge of the colored schools in Shelby County and were told that Le Moyne is the one school to which all the students of the country aspire and covet its diploma. Its graduates were far above all others. They said, "We consider it indispensable to the best conduct of our other schools." While there are high schools that give the twelve grades, yet we were assured that all those grades were not within one or two grades as high. We felt that the buildings should be completed as soon as possible and we are quite sure that there are large possibilities for assistance to that end among both the colored and white citizens of the city.

Gloucester High School, Cappahosic, Va.

Cappahosic is one of the most secluded of our A. M. A. institutions. Here also Mr. and Mrs. Price have invested their lives for over a quarter of a century. The grounds are ample and well located in sight of the York River. Your secretary only wishes that every member of the Executive Committee could have been with him as he made a tour of the surrounding country visiting both the white and the colored citizens. It would be hard to tell which is more enthusiastic over Cappahosic. Mr. Price may easily be counted as one of the leading citizens of Gloucester Country and no man—white or black—is more respected.

Cappahosic is the only High School above the seventh grade for a population of 50,000 Negroes. The influence of the school may be shown in the fact that in the last census for Gloucester Country with 12,000 colored citizens, while there were 117 white people who were renters, there were only 34 Negro renters. Fifteen years ago Mr. Price was the originator of the Gloucester Land Building and Loan Association in which time there has been received and disbursed \$44,646.00 with a little over \$5,000.00 in the treasury. This amount of money has gone back into the purchasing of homes and farms for the colored race. There are 319 stockholders. Some of the very best homes in that region are being secured by this means—one of them being the summer home of Major Moton. The most interesting feature perhaps in that section is the perfectly beautiful democracy that exists between the whites and the blacks. In fact the white people address Mr. Price as "Mr." and seem to treat him on a perfect equality. More than half of the patients of Dr. Stokes—a colored physician—belong to the white race. It is doubtful if this would be believed in Mississippi.

Florence, Ala.

At Florence, Alabama, Mr. and Mrs. George White have labored in such a fine and beautiful way for eighteen years that the best colored and white people of the town and throughout the country have come to not only respect them, but also to believe very much in the work that they are doing. Their influence has not only been brought to bear upon the students who come to Burrell Normal School, but also upon the entire life of Florence. The Mayor of the town turns to Mr. White with his various Negro problems. The leading white doctor of the town looks to Mr. White for advice and counsel, and the general superintendent of schools as well as the postmaster think of him in the very highest terms. He is doing a splendid piece of work and maintains in connection with the school a most modest, yet most refined and well appointed home. The same things might be said about his work that I have said about Miss Allyn's. Dormitories for boys and girls would add much to the influence that needs to be brought to bear in a vital way upon the lives of young colored boys and girls.

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FROM TOUGALOO COLLEGE

In the *Atlantic Monthly* for February last, Mr. Howard Snyder of an unnamed town in Madison County, Mississippi, has an article, "Plantation Pictures," in which he paints in dark colors the condition and character of the field Negroes as he sees them. In an introduction, the editors explain that Mr. Snyder's plantation is "far from the meliorative influence of Hampton or Tuskegee," by doing which they entirely ignore the "meliorative influence" of Tougaloo College at Tougaloo in Mr. Snyder's own county. Doubtless he writes truthfully concerning what he himself has seen of the field Negro. Doubtless also the "meliorative influence" of Tougaloo does leave many thousands of field Negroes untouched even in its own county. Probably many thousands also live thus untouched or almost untouched in the vicinity of Tuskegee. Hampton could hardly be expected to reach many of those such as Mr. Snyder mentions. Nevertheless, like Hampton and Tuskegee, Tougaloo College does exert its meliorative influence, and has been doing it for fifty years, and even though it leaves many thousands content with being field hands it draws the ambitious and the capable few, teaching them to become teachers, ministers, blacksmiths, dressmakers, home makers, business men and women, and farmers. If many of them did not go back to field hand plantation life, they are hardly to be blamed if in larger life and in other surroundings they fulfill their ambitions and their destinies, and serve their race in a larger way. May not the Tougaloo influence that has made them what they are be rightly deemed "a meliorative in-

fluence"? For fifty-two years, Tougaloo has been doing this in the very county from which Mr. Snyder writes, and it is to be feared that the editors of the *Atlantic Monthly* express a feeling all too common at the North, that Hampton and Tuskegee are about the only educational influences among the Negroes. They certainly are well advertised, but Tougaloo and many other A. M. A. schools have long proved "meliorative." This school in Mr. Snyder's own county has taken thousands from all sorts of conditions in life and has sent them forth with educated thoughts

and powers. Hundreds have gone back to the localities from which they came to teach and uplift the same ignorant, belated ones how to live. In hundreds of little schools in dark places, the work has been going on but there are great masses to be reached, and the work is not spectacular like those that are more in the public eye and can be advertised. There is One, however, whose eyes are over all and who sees every holy endeavor knows that the meliorative influences" which have streamed forth from these schools like light from the face of the sun can never be measured.

✕ ✕ ✕ SCHOOL NOTES

Talladega College

WE have 274 persons—teachers and students—eating in our dining room and it is crowded to the doors. The College Department, our special pride, has enrolled 115 members. College spirit is running high. Athletics have no small part in attracting young men to a college.

Another thing which helps to keep our ranks full is the work of our large body of loyal alumni. Scattered over the country, north and south, they never forget Talladega. Those of us who have been long in the service receive many letters telling us how grateful old students are for what Talladega did for them and in their enthusiasm they send many young people to us. When a Talladegan goes as a stranger to any city where other Talladegans are, they do all they can to help him find work and feel at home, even if they were never acquainted before.

Our graduating class numbered only twelve last May, but you may be interested to know what its members are doing. The only theologian is having good success as pastor of the Congregational Church in Montgomery. Two men are school principals, and two girls are teaching in high schools. One man is studying medicine, one is studying business administration at the University of Chicago, another mining engineering in Colorado, and a fourth is at Harvard, preparing to teach chemistry. The remaining three are working to save money so that they may enter professional schools next year. This class is typical of our graduates who by being here a term of years gain a vision of service and also learn that service of the highest kind requires thorough preparation.

One of our graduates has charge of the Negro illiteracy work in Alabama. He informs us that 600 persons have learned

to read and write since spring and that a larger campaign is planned for this year. While directing this work from his office in the Capitol, he is also organizing a Junior School at the State Normal.

We have two or three students who are planning for this year. Dowells, our graduates who are missionaries in Africa. It does us good to hear what a useful life they are leading there. Mr. McDowell has the direction of out-station teachers and evangelists, and he also teaches in a boys school. He is a practical man and in odd hours repairs the buildings and makes furniture.

San Mateo

This is certainly one of the neediest fields I ever knew for missionary work. But there is some encouragement as the children do improve both mentally and morally—(and we hope **spiritually**) if ever so little. Those who have been in the work for some time say that there has been a great improvement in the children and in the town since the work was started here. Children come into school younger and stay more years so that more can be accomplished.

While there are comparatively few Protestants here, we have a larger Sunday School than have the Catholics. Even some of the Catholic children prefer to come to ours as they say they are "treated better" in our Sunday School. They come if their parents do not object.

We need your prayers if anyone does. In many respects, the

work here is the hardest I ever was in, and I was in missionary work eight years before coming here—in colored, mountaineer and Spanish work in Porto Rico! This is the hardest field.

Trinity School

I wish you could see some of the notes we receive concerning the needs of the people. Let me copy a few requests from a series of notes from one country mother: "Will you, please, save a overcoat for Edward and three bodies for Willie and a sweter for me so I will close by saying anna Brown."

"Please send them pance, a pare of suspenders for Willie a pare of pance and coat for Edward if they are long a nice white dress for Mary some overalls for Edward. If there are a pair of overalls for Willie." "Send me two black skirts let them be long please let them be large enough. If you would think for Emily Brown."

Across the margins of this last note, she has written "in the waste" and "for every day." You see, she does not approve of the modern short skirts, but her figure is a la mode, i. e., large in the waist. These notes I have quoted verbatim except the names. Let me add that the writer is one of our dearest old ladies who welcomes us whenever we call with stately cordiality, and converses on current topics in the sweetest of voices, with well chosen English. She has a refined and cultured spirit if not an educated pen.

Not less than thirty-five pupils at Dorchester Academy, McIntosh, Georgia, walk at least fifteen miles a day in going to school and home again. For two of them it is a twenty mile walk. Their path leads through cypress swamps and is often deep in water. Dorchester Academy supplies the only educational opportunity for a large district inhabited almost exclusively by colored folks.

SECRETARY BROWNLEE'S NOTE

SECRETARY BROWNLEE recently sent out a circular letter directed to the Student Members of the A. M. A. Family as follows:

"The home of a group of your sisters has been destroyed by fire. It is the Girl's Dormitory at Peabody Academy, Troy, North Carolina. There was some insurance on the old building, but not enough to put up a modern dormitory. Something must be done very quickly. It occurred to me that all the students in the A. M. A. Schools would like to do their bit toward erecting a new home for the Peabody girls. In my recent trip South I spoke to various student bodies about contributing ten cents apiece for this work. The total amount raised in this way perhaps will reach \$1,000, but you will be doing more than one thousand dollars' worth of good, since you will be thereby demonstrating but when one member of our family suffers all members suffer with it.

"Ballard School has already sent in ten cents each for 210 pupils. Will each of you do his or her best to send through your principal to the office within the next ten days an amount equal to ten cents per pupil? The time may come when your school may meet with a similar misfortune, and you will be happy then to know that all the students in the other schools are willing to share your burden with you."

One of the responses to this has recently come to our knowledge in a letter from Athens, Alabama. It is directed to the principal and reads as follows:

"I ironed all night until four o'clock in the morning so I could collect. Poor Willis went to collect so he and other kids could give you some change, and this was all he got. Please excuse him for being late."

The principal adds:

"This mother works herself almost to death washing and ironing and keeping her family for she has six children, four in school. She sent thirty cents with the note which the ten-year-old boy brought in the afternoon. He had come late in the morning and gone back home because we do not allow late comers unless with a very good excuse. He did not consider his collecting tour an excuse sufficiently good to be offered."

We give the letter and the teacher's comment as a little side light upon the A. M. A. family.

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AN INDIAN STORY

LONG ago on a steep promontory extending into the Missouri River, lived three tribes of Indians. The steep banks surrounded the village like a fort and for this reason they had chosen this part for protection against their enemies the Sioux.

Let me give you a little story of the life of an Indian woman brought up in this village. She was cared for by her grandmother, a wonderful woman. Over and over the writer has marvelled at the high moral standard of the admonitions given by this granddaughter.

The Indians had gardens on the bottom lands where they planted corn, potatoes and beans. This was the especial care of the Indian women. As it was quite a walk from the village to the gardens, they would go in the cold of the early morning with their short handled hoes, a certain bone of the animals forming the hoe part. In going to the garden one morning the little girl heard a bell ringing and asked "What is that?" The grandmother replied "A holy man has come here and is calling the people together."

Years went by, and the bell

Years went by, and the bell and the holy man seemed to have had little influence upon the grandmother, but a government school was started seventeen miles away, in the buildings where the soldiers had been kept, and the little girl, now ten or twelve years of age, was taken there. Homesick, she, with several of her schoolmates, decided to run away. As she neared her home, she was afraid to see her folks. The training of her grandmother made her feel that she had not done what was right. Going to the window, she peeped in and seeing her grandmother sewing on a dress for her, she was more ashamed than ever. When her courage allowed her to go in, her folks decided at once that she must go back to the school, and they took her.

As the years passed, the holy man's wife needed assistance, and the folks of the young girl consented to her going to help. When she went, everything was so new and strange she like a young deer was afraid of everything; the first night, afraid to go to bed. She had never slept in a room by herself.

More years went by, and one Sunday afternoon the young girl is out in the mission yard standing by a swinging hammock in which is a young man. He sits and she stands while they visit, most of the afternoon. The result of this courtship is a Christian marriage. The young girl has accepted the teaching of the holy man, as has the young man also. The people are called together; the living room of the **mission house** is trimmed for the ceremony, which means a Christian home. In their little home were many happy weeks, but the

young man died quite suddenly with tuberculosis.

Soon after the young woman and the holy man seemed to have had little influence upon the grandmother, but a government school was started seventeen miles away, in the buildings where the soldiers had been kept, and the little girl, now ten or twelve years of age, was taken there. Homesick, she, with several of her schoolmates, decided to run away. As she neared her home, she was afraid to see her folks. The training of her grandmother made her feel that she had not done what was right. Going to the window, she with a babe born after the father's death, returned to the holy man's and lived again in his home. Then the brother of the husband took courage and told the young woman that he had wanted to marry her, but seeing his brother's choice, he had kept quiet. The young woman was married to him and this time in the chapel which the Indians had built by their own efforts.

Again the years rolled by, children were born and died. There was sickness and sorrow, but there was always kind, true and appreciative treatment from her husband. Then he died and she was left with a little girl and boy to care for. Again she went back to the holy man's home and there lived and worked many years. Grown into a faithful, dependable Christian woman, her people have envied her, and they have been jealous of her, but she has always remained true and loyal to her faith. Now she is matron for the boys in the Mission School and her people are glad to put their little boys under her care.

FROM HAWAII

THE Ninety-eighth Annual Report, which the Evangelical Association published is inspiring in its record of the year's accomplishment. It rejoices in the strengthening of the spirit of unity among the races, and especially in its closer relationship with the American Missionary Association as a result of the recommendations of Secretary Cady and District Secretary Hinman after their survey of the islands. The A. M. A. will receive a definite proportion of funds raised for missionaries in the Hawaiian churches and the Hawaiian Board will receive an increase of \$1,000 per annum beyond that hitherto appropriated. The number of churches in the Hawaiian Association is 108, of which ninety-eight are of the colored races, and of these 4,173 are members of the Hawaiian churches, 2,134 in the Japanese, 672 in the Chinese, 627 in the Filipino, and 302 in the Portuguese.

ese. The year has wrought a large increase to these churches of different races. The total number received is greater than in any year since the Board was organized. The Christian work among these races is full of hope and encouragement, but we are not to overlook the fact that there are more Japanese temples in the territory than there are Christian churches.

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In California, there are 75 churches and missions for Japanese which are under the superintending care of Secretary Hinman and who find him a devoted friend of their spiritual interests not only but a jealous one of their human rights and welfare. It will interest our readers to know that the Chinese pastor in San Francisco—Rev. Lee S. Hong, is Secretary of a Chinese Committee which has so far raised and forwarded \$120,000 for the relief of sufferers in the appalling famine in China.

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OBITUARY

Rev. Austin Hazen

Universal was the sorrow of the faculty and students when the word came to Tougaloo that Mr. Hazen had passed away on March 13th, at his late home in Thomaston, Connecticut. Some weeks after his retirement from Tougaloo in November, he had to undergo an operation from which he was never to recover. The services in his memory at Thomaston, Connecticut, where he had been a Congregational

pastor for about fourteen years, was held on Tuesday, the 15th. Mr. Hazen had been connected with Tougaloo University as Vice-President and Treasurer for some twenty years. A fine Christian gentleman, greatly beloved by all who knew him, and honored for his ability and sound judgment as a counsellor and for his excellence in religious leadership, he leaves a most precious memory.

REAL PAGANS IN THE STATE OF MINNESOTA



GROUP OF GRAVES IN A CHIPPEWA CEMETERY

We all know that there are lots of pagans in Darkest Africa and other far off lands, but it comes to us rather a blow that there are over a thousand pagan Indians in the civilized state of Minnesota.

On the Red Lake Reservation there are some 450 of them living, who hold to the religion of their fathers and who are more or less under its sway.

On the Leech Lake Reservation there is Bow String Village with about 200 Indians without any missionary activities whatsoever.

On the Canadian border, near Basswood Lake, a band of some 50 Indians are roaming, who have neither church nor school and are living pretty well like their forefathers, about whom we read in the Leather Stocking Tales. All of these Indians belong to the Chippewa tribe.

There is a group of some 450 pagan Indians left on one of the Chippewa Reservations of Minnesota which is at present not reached by any church.



IN A CHIPPEWA PAGAN CEMETERY—
NOTE THE HOLE IN THE END TO
PERMIT THE SPIRIT TO GO
OUT AND IN

The leader of one of the denominations in that state has asked his Mission Board for \$8,500.00 to erect mission buildings at this place. Also adequate salaries for a staff of five mission-



INDIAN BOARDING SCHOOL, RED
LAKE RESERVATION—ALL THESE
CHILDREN ARE FROM PAGAN
HOMES

aries, a minister and his wife, a farmer and his wife, and a woman worker.

R. Hertz, Missionary.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for March and for the six months of the fiscal year, to March 31st.

RECEIPTS FOR MARCH

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individ- uals	TOTAL	Legacies	TOTAL
1920	5,780.10	1,590.01	2,080.86	40.71	.....	9,491.18	4,617.65	14,108.83	8,457.88	22,566.71
1921	7,141.18	1,973.12	1,153.17	33.32	5,117.10	15,417.89	4,322.17	19,740.06	6,828.10	26,568.16
Inc.	1,361.08	383.11	.....	.....	5,117.10	5,926.71	.....	5,631.23	.....	4,001.45
Dec.	.....	.....	927.19	7.39	.....	.....	295.48	.....	1,629.78	.....

RECEIPTS SIX MONTHS TO MARCH 31

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individ- uals	TOTAL	Legacies	TOTAL
1920	88,763.17	4,118.18	20,941.72	364.70	5.00	114,192.77	7,391.50	121,584.27	47,193.67	168,777.94
1921	102,341.36	4,377.69	21,569.36	488.43	80,030.47	208,807.31	9,176.47	217,983.78	44,599.84	262,583.62
Inc.	13,578.19	259.51	627.64	123.73	80,025.47	94,614.54	1,784.97	96,399.51	.....	93,805.68
Dec.	.....	.....	.....	.....	.....	.....	.....	.....	2,593.83	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individ- uals	TOTAL	Legacies	TOTAL
1920	10,102.11	1,078.51	4,164.43	189.12	.....	15,534.17	22,958.05	38,492.22	.....	38,492.22
1921	1,732.29	1,094.38	5,234.75	63.00	.....	8,124.42	23,652.99	31,777.41	3,500.00	35,277.41
Inc.	.....	15.87	1,070.32	.....	.....	.....	694.94	.....	3,500.00	.....
Dec.	8,369.82	.....	.....	126.12	.....	7,409.75	.....	6,714.81	.....	3,214.81

SUMMARY OF RECEIPTS SIX MONTHS

RECEIPTS	1919-20	1920-21	Increase	Decrease
Available for Appropriations.....	\$168,777.94	262,583.62	93,805.68	.....
Designated by Contributors for Special Objects.....	38,492.22	35,277.41	.....	3,214.81
TOTAL RECEIPTS SIX MONTHS.....	\$207,270.16	297,861.03	90,590.87	.....

FORM OF A BEQUEST

"I give and bequeath the sum of _____ dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Our church in Geneseo, Illinois, was struck by lightning on March 5th, the bolt shattering the steeple, and tearing out part of the ceiling. Within a week sufficient repairs were made to permit holding service in the building. Committees have been appointed to see what can be done about erecting a new church more modern and commodious than the present structure which dates back to 1855.



Who will give a church bell to Doby Springs, Oklahoma? This is a rural church in the northwest corner of that great state whose work is developing well. They are about building a tower and entrance hall to the building, and would like to put in the tower a bell whose summons to worship would sound far over the prairies. What church or individual speaks first for the privilege of donating to this church this much desired article of equipment?



These balmy spring days afford just the opportunity needed for beautifying the grounds around your church building. City churches unfortunately are so shut in by other buildings and by crowding streets that in many cases there are no grounds to adorn. But village and rural churches frequently have ample spaces about them which may be transformed into rare beauty with painstaking care. We know a village church, fronting a great open space, where the old "common" has been changed into a splendid lawn, with groups of noble trees here and there, and with the approaches to the church bordered with roses and other flowering shrubs. It is a veritable garden of the Lord. What can you do to make the grounds around your church attractive?



In Powder River County, Montana, where there are 5,000 people within an area of 3,000 square miles, and where there are seventy schoolhouses, but not a single Protestant church, a movement is on foot to buy a frame building, twenty-four by fifty feet in size, move it onto a good foundation on a donated lot, and put it in good order for a house of worship. As this county has been assigned to Congregationalists as their special field it is up to us to do something. This will be the cathedral church for the county, and the twenty-five members under Pastor Waters will do a far-reaching work. They need \$500 to match the \$1,000 they are raising themselves. This will be a fine beginning even though this first temple may be architecturally imperfect. Would you like to help? Your contribution to the Church Building Society will make you a stockholder in the enterprise.



Our church in St. Helen's, Oregon, has happily escaped from the hall it has been compelled to occupy as a place of worship for some months. It rejoices in the completion of its new and attractive church which gives it equipment for a larger work. We are glad to have had a share in securing this needed improvement.



A JAPANESE BRANCH

BEAUTIFUL San Diego, in the extreme southwestern corner of the nation, has many attractions. Coronado Beach which protects its great bay from the breakers of the Pacific has a charm all its own. The busy streets of the city show representatives of many countries and climes. Its suburban villages are delightful. The fields in April are carpeted with cloth of gold because of the innumerable blossoms.

Our First Church in San Diego, mother of five others within the city, has taken under its wing the Japanese Church and made it a branch of itself. There are seven

hundred newcomers from the Island-Empire within three miles of the church, and hundreds more in the country. No other Japanese Christian church exists in that section though there are four others in California, and one in Washington at Seattle. Our First Church, remembering the splendid work we are doing in Japan through the American Board, felt that foreign missions has come to its doors, and started a mission among these newcomers fourteen years ago. A church was organized as an outlying part of the main church, very influential in its ministry to the Orientals in both



SAN DIEGO, CAL., JAPANESE CHURCH DEDICATION

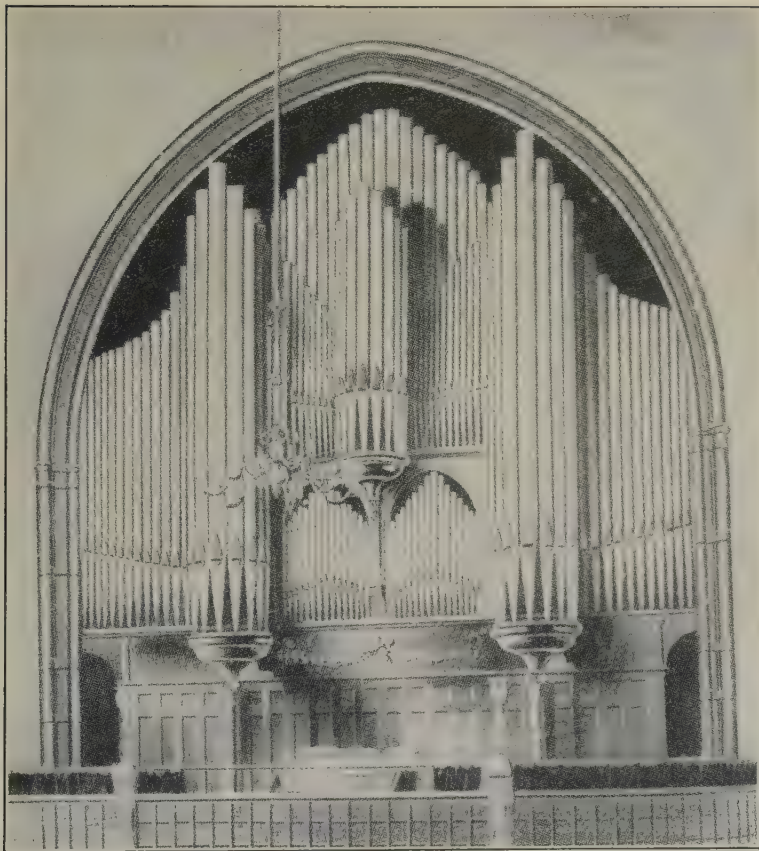
city and country. This branch church itself conducts a mission of its own among Japanese people conducting a fish-canning business. Its pastor also goes all over the country in an automobile provided by the church and carries the gospel message to the hundreds of his fellow countrymen scattered among the hundred thousand people of this corner of the country.

Of course they wanted a church home, and in due time they secured a good lot on which they themselves paid \$1,000, the mother church meeting the balance of the cost. Then there was built the church and community house, which this Society helped to complete. It is a good building, with an auditorium seating more than two hundred, a large room for night school and Sunday School, a ladies' parlor, a well-equipped kitchen, and four rooms for pastor's study, guest room and classes.

When dedication day came they made it a great occasion. Delegates from Japanese Clubs and Associations brought their greetings. Japanese ministers from Los Angeles and Japan added their congratulations. A very interesting feature of the occasion was the ordination of the pastor of this branch church, the Rev. Jinshiro Kikuchi. This was conducted by ministers of the San Diego Association.

An interesting historical account of the building enterprise was presented by Captain Joseph H. Smith of the mother church, followed by a similar statement from Mr. S. Saitlow of the Japanese church.

Dr. Willard B. Thorp, pastor of the mother church, conducted the offertory, and \$200 was raised to pay for the furnishings. The address was given by Dr. George W. Hinman, Pacific Coast Representative of the American Missionary Association.



GETTING AN ORGAN

By Secretary Charles H. Richards.

A PIPE organ is not essential to a noble and inspiring service of worship, but it is exceedingly desirable. Many a little church gets on very well with a good reed organ or a Vocalion; and in a larger sanctuary a strong chorus has often found needed leadership and support in a well-played piano, perhaps reinforced by an orchestra.

But these are generally regarded as but preliminary steps toward an ideal. The time comes when a progressive and up-to-date church feels that it must complete its equipment by getting an organ, as large and fine as its resources will permit. This is not that it may gratify its pride, but that it may enlist for Christian service the po-

tent influence of music at its best, which has such power to stir the hearts of men and move them to action.

The organ is "the king of instruments," and can soothe, delight, arouse, and thrill men as no other can. It is a combination of many instruments, an orchestra in itself. Its many-voiced diapasons, flutes, trumpets, strings and chimes can touch the soul and sway the will with magic power.

It is the product of Christian civilization, for it was unknown till long after the Christian Era began. It had a slow development. The earliest organ of eight pipes, a single octave of tones, had no key board, but needed a blower for each pipe. It was a distinct

advance when keys three inches wide, pounded with the fist, supplanted the individual blowers. Not till the fifteenth century was there a pedal keyboard. But steadily the instrument grew in range and power, till at last in our day we have the magnificent organs which are found in our great cities. We may well claim it as an aid to worship, for it is the most effective vehicle for the expression of devout feeling, the mightiest supporter of the service of song, the glory of the sanctuary.

Well may we sing, after it is installed in the church, and the hour for its dedication has come:

"Hark! Hark the organ loudly peals,
Our thankful hearts inviting,
To sing our great Creator's praise,
Both rich and poor uniting.
Ye heavens and earth, rejoice!
And every heart and voice
Your joyous strains upraise
In notes of endless praise,
Before His throne forever!"

It is important that the special enterprise of getting an organ should be financed beforehand. No contract for its purchase should be drawn till the church knows with certainty that the funds to pay for it will be in hand when the instrument is finished.

When assured as to this practical matter, a first rate organ committee should be appointed to carry the enterprise through. Some musicians of knowledge and experience should be on this committee, and some good business men.

This committee should, first of all, visit other churches where there are good organs, and hear for themselves excellent instruments. They should familiarize themselves with the construction and tone of the organs. The more they can learn of the complicated mechanism, the value of the stops, the combinations that may be made, the material used, the loca-

tion of the parts, and the general effectiveness of the instrument, the better.

A good organist should assist the committee to make out the specifications for the new organ. He will prevent them from being confused or misled by a pretentious schedule of stops and parts. He will assist in planning an instrument best adapted to the needs of the church. His practical experience will be an invaluable aid.

At this point it is necessary to know just where the organ is to be placed. The old way was to put it over the front door, out of sight of the congregation when seated. The modern way, which has great advantages, is to place the organ and choir at the pulpit end of the church. If the organ is a large one it is often divided and placed in ample spaces prepared for it on both sides of the chancel. Frequently it occupies a space against the wall directly back of the pulpit and choir. Many churches, however, prefer to have this space left open and free, with antiphonal choirs placed on each side of it, and the pulpit and lectern arranged in front on each side. Why should we let the so-called "liturgical churches" monopolize the beauty and convenience of a real chancel when we can also have them?

Some churches have placed the organ and choir along the side of the church; some in the balcony in one of the transepts. In one of our large churches in London, the organ pipes appear back of the pulpit, with the large choirs in two side galleries facing each other, while the organist is invisible to the congregation. Such arrangements are not desirable, and few churches will wish them.

Plenty of room should be allowed for the pipes and wind chest, with space enough within the instrument to permit the or-

ganist to enter it to correct a "ciphering" note or other imperfection. Approximate figures for width and depth needed, subject to modification, are as follows for organs of the prices named:

\$2,000.....	10 ft. wide by	5 ft. deep
3,500.....	10 ft. wide by	7 ft. deep
5,000.....	12 ft. wide by	10 ft. deep
8,000.....	18 ft. wide by	10 ft. deep
10,000.....	25 ft. wide by	12 ft. deep

The height of such a space for the organ should not be less than sixteen feet, although a recent invention makes it possible to get a sixteen-foot tone from a pipe considerably less in height. A very large organ will require a height more than thirty-two feet to accommodate the "tuba" and "bombard" pipes and others of similar length.

The committee must consider, also, the size and seating capacity of the church. A very large and complicated instrument is out of place in a room too small for it. An auditorium seating two hundred and fifty should not have an organ intended for a room seating a thousand. The sound would be overpowering, and it would be an extravagance rather than a help.

When all of these matters have been considered the committee is then ready to visit an organ builder and see what can be done. He should be one of the best. It will be a mistake to deal with one merely because his price is low. He should be a thoroughly reliable man, who does good work, and will give a square deal. A cheap man often does inferior work.

Perhaps the first interview will be disappointing. He may tell the committee frankly that they have not money enough to buy a really first class organ. If they have less than \$3,000, he will perhaps advise them to get a powerful, sweet toned reed organ to use till their pipe organ fund is large enough

for the more ambitious project. Such an instrument may be found of such range, variety and power as to be a very good temporary substitute.

Or he may advise them to watch for a chance to buy a "used" organ which some prosperous church wishes to sell that it may secure a better one. Such a one can be procured for half price or less, and may render excellent service. Sometimes for \$1,200 or \$1,500 a good bargain of this sort may be picked up.

But if the committee is determined to have a new, thoroughly good, modern organ, the present cost of material and labor will compel them to consider \$3,000 as a minimum figure. From that point they may go on to plan for something ten times as costly if the room is suitable.

What can be bought for, say \$3,400? A two manual organ, made of the very best, seasoned material, with three sets of pipes for each manual, with another set of pedal diapasons, from four to nine couplers, and four other combination stops, with an electric motor and pneumatic action connecting keys and pipes, with all the modern appliances to make the organ the most effective instrument possible. There will be a "crescendo" stop by means of which automatically there will be developed from the "dulciana" (the softest stop in the organ) by means of the various couplers and combinations, the flutes and trumpets and strings and deep voiced diapasons, till the full power of the organ is reached, and it thunders forth its exultant harmonies with thrilling effect. Or the organist, working with hands and feet, touching a stop here and a coupler there, may quickly produce any combination desired, and may choose from a considerable variety of solo stops

whatever he needs to produce the effect wished for.

Such an instrument is complete in itself and admirably adapted to the needs of the average church. It can be built in such a way that additions can be made to it from time to time, new stops added and a richer variety given. It is better to plan for this beforehand so that as few changes as possible will need to be made. A ten-thousand-dollar organ can be built in three instalments if it is desired. Many of the largest organs are continually being added to.

It should be kept in mind by the committee that all stops should have the full quota of pipes, extending through the whole keyboard, and the pedals should have the standard keyboard without abridgement.

An echo organ may be added if desired. This may have but a single stop, or it may include several. The extra cost will, of course, depend upon the number of stops. Such an organ will be placed at some distance from the other, perhaps in the gallery at the other end of the church, or possibly above the ceiling, through openings in which its angelic sounds float down to the people, as in the municipal building in Portland, Maine. The extra cost of such an echo organ may range from \$1,400 to \$3,000 and up.

A chime of bells is another extra which many desire. They are made of bronze tubes, twenty to twenty-five in number, and can be secured for from \$500 to \$1,000. They should be used rather sparingly.

The console of the organ, with its assemblage of keys and stops and couplers, may be built against the organ in the old fashioned way, or as most organists and choir-masters now prefer, it may be drawn out at some distance from the organ, the electric and pneu-

matic connection between the keys and pipes being such that the organ can be played from any position which these cables of electric connection can reach.

Of course the committee will have a carefully drawn contract with the organ builder, clearly stipulating the agreement as to material, plan, style, stops, electric motor, console, time of completion and of payment, and other items of importance. And it will also make sure that when the organ is completed there will be a competent organist ready to play it.

The value of a good pipe organ to a church in its various services can hardly be overestimated. It can lead, support and inspire congregational singing as nothing else can. If the people lag behind and are listless in singing, pull the trumpet stop and play the melody on that. It will electrify them into action. The work of the choir, also, in rendering the anthems and other music for spiritual impression, will be doubly effective when aided by the organ.

There are special occasions, also, when it seems an almost indispensable aid. In the hour of sorrow when words of farewell are to be said over our sainted dead, its soft and soothing tones calm the troubled hearts. Or when the jubilant hour arrives when two mated souls are to be wedded, nothing can voice the ecstasy of the occasion like this instrument, when, every stop drawn, it pours forth a flooding tide of melody in the wedding march.

There are often persons in the congregation who wish to commemorate a dear one passed from earth. No finer memorial gift can be bestowed upon a church than a good organ, whose rich and mellow tones shall lead the praises of the people, as though echoing the songs of heaven.

THE CONGREGATIONAL EDUCATION SOCIETY

Two professions not overcrowded; work constructive, rewarding; to be commended to those choosing a life-work—the ministry and teaching.



A majority of two hundred young women to be graduated from Mount Holyoke College in June will enter the teaching profession.



The fortieth anniversary of the founding of Mount Hermon School by D. L. Moody occurs this year. From two small farms and twenty-five students the school has grown to a plant of about sixty substantial buildings, property valued at over one million dollars, and seven hundred and thirty-nine students during this school year.



A fine set of slides, and a lecture accompanying it, is ready for use by any church desirous of knowing of the institutions of the Education Society. Rev. Arthur E. Holt has prepared a lecture, illustrated by slides, which he is giving in the churches, on the subject, "Moral and Religious Objectives in Religious Education." Both of these lectures may be obtained by writing to The Congregational Education Society, 14 Beacon Street, Boston.



The man or woman belated in education finds a place in several of our schools. Such men and women are able to make up lost time, and their application to their tasks and their earnest spirit augurs well for future usefulness.



A young woman wrote from Moravia to a sister in the Schaufler School, saying she must be very happy to be in America where she could make lots of money. The sister replied that she had not a penny, but she had something more: "I have God and a Christian school."



The passing of Rev. F. W. Gunsaulus is an irreparable loss to our denomination. He had made a reputation as a great preacher and a leading educator. He was one of the founders and the president of the Armour Institute of Technology in Chicago. This institution had its beginning one Sunday when Dr. Gunsaulus preached what has been called the "\$2,800,000 sermon," appealing for aid for boys and girls of the city. Not long after this P. D. Armour came to him with an offer of financial aid in founding Armour Institute of which Dr. Gunsaulus was made president. He had held lectureships at Yale Divinity School, the University of Chicago, and other colleges. His last address was on "The Education of an American."



A FINNISH PASTOR, REINO HURONEN, AMONG HIS YOUNG PEOPLE

FOREIGN-BORN COMMUNITY LEADERS

IT requires not more than twenty years to make an American, but it takes two centuries to make a Belgian, a Frenchman or an Englishman." So said a Belgian Protestant chaplain in Europe during the war, as he watched the patriotic American boys, and also those of the first generation of the foreign-born.

Thinking over this conclusion reached by a thoughtful observer, there comes a vision of a glorious company of noble men and women who were born on foreign shores, came to this country during childhood or youth, attended our schools and colleges and are filling positions of influence and leadership, and all in an incredibly short time. In our denomination we have many such to whom we may point with pride.

Our theological schools for the

foreign-born are helping to provide leaders, ministers, missionaries. Scattered over the country are many graduates doing strong, constructive work.

The former Superintendent of our Finnish work had been directing the education of young men of his nationality for the ministry since 1903, until about a year ago. The school started in Massachusetts, but at present is located in Chicago.

Among the graduates is a young man who came to this country from Finland about ten years ago at the age of seventeen. After a three-years' course he graduated and has been in the pastorate for the last five years. He is now located in Astoria, Oregon, where he works fearlessly and tirelessly among his own people in an industrial community.



NORWEGIAN CHURCH, MAPLE VALLEY, WIS.

He is still studying, having taken a course this winter at Forest Grove. He is anxious to go to India as a foreign missionary, having become interested in the Hindus on the Western Coast.

The picture shows that it has not taken twenty years to make a Finnish young man into an American. It shows also that he has become a leader among his young people, as well as those older. The service flag is a convincing proof that the young men of Finnish antecedents are loyal Americans.

A Norwegian family settled on a farm in Kansas. From this family there came two brothers to the Foreign Department of the Chicago Theological Seminary, and no one could have foreseen in these boys the useful men who are now ministering to their people. While a student the summer found one of them visiting neglected farmers and holding meetings in country places in Wisconsin.

It is now over twenty-five years since he organized the Norwegian church in Maple Valley. Rev. Severt Martin Andrewson is the name of this minister, and he is

shown at the left of the picture. The other three are charter members of this church. The church itself is composed of Norwegian people who decided at the twenty-fifth anniversary to make it a dis-

REV. S. M. ANDREWSON AND
MEMBERS OF HIS CHURCH

tinctively American church, using only the English language in the services. The young people have gone to Northland College and other schools. Mr. Andrewson is now working in three Scandinavian fields in Iowa, and is a most popular and useful community leader.

Take us out of self so that we shall neither fear nor covet for ourselves, but shall live gladly and freely for others.—*Selected.*



NORTHLAND COLLEGE GRADUATING CLASS 1921

THREE NORTHLAND LEADERS

THE four Fortiers were children of French parentage in the North Country. Orbin, a little lad in knee trousers, seemed very young and small when he arrived at Northland College. His ambition and capacity for work were out of all proportion to his size, and he made good from the start. He was successful in working his way through as well as advancing steadily in other ways. He soon began to grow and became a stalwart young fellow who shone in athletics, was the mainstay of the Glee Club and quartette, served on the Y. M. C. A. cabinet, and was foreman of the Northland press.

The next brother to come was typically French. He had had few opportunities and many responsibilities on his broad young shoulders. Study did not come

easy to Jean, but he had a quiet persistence bound to win in all he undertook. At first he did not shine in athletics, but he kept on till he was leader, in which position he has continued for the past three years. In scholarship he grew steadily. No one realized, least of all himself, just when he came to be the real College leader. He grew into the place. This year Jean graduates, leader in debate, in student government, in athletics, in the Glee Club.

The third brother of this family is Walter, who also came as a small boy, but advanced quickly. He worked in the printing office under his brother who was foreman. He caught the spirit of Northland also.

These three boys all entered the service and remained each at a different post till the close of the war, then resumed their studies.

The fourth member of the Fortier family is the little sister. "Alice must go to Northland" said the brothers and she went, and there she still is, keeping up the record. *President Brownell's "Splinters."*

Jean Fortier is one of the graduating class of 1921. He is in the center of the picture, and those who have heard the Glee Club sing may recall him.

Beside him is Harloff Ora, manager of the college paper and president of the debating club.

All these young people are products of Northland with the exception of one young woman who had part of her college work at Coe College, Iowa, but is now a Northlander by adoption.

A ROOTER FOR

AMERICANISM

AT last I have found her! A contented worker. She is Annie, our Hungarian kitchen slavey.

Annie cannot read, but evidently someone has been telling her the headline news. For she stormed about all one day recently, berating the 'working classes.'

"What's the matter with them? What do they want? America's

a good country. The best country. They get more money here than back in Europe. What they come here for? For the great big money. Now what they want? They try to make America like Europe. Bah!"

All this in a brand of broken language only intelligible to the initiated.

"They not know when they well off. They forget how it was in Europe. If they not like it here, why don't they go back?"

Pointing to our dog's blanket bed, she spat out venomously.

"In Europe they had not that to sleep on. I had not that to sleep on. But I know now I have a good bed.

"I no can read," she railed on. "I no can write. In the old country no poor people can read or write. If I born here I could read and write. Here everybody go to school.

"Huh! What they want? They make me sick. America's the best country."

Maybe if the press, particularly the foreign language press, would give some space to the preachings of Americanized folk like this loyal woman, it would open the eyes of some others.

—*Schauffler Memorial.*



COMPARATIVE STATEMENT

		Churches Individuals	W. H. M. U.	Legacies	Other Sources	TOTAL
RECEIPTS FOR FEBRUARY MARCH, 1921	This Year	5,025.00	699.00	21,197.00	21,197.00	27,921.00
	Last Year	3,704.00	780.00	.....	1,000.00	4,610.00
	Increase	1,321.00	.....	21,197.00	874.00	81.00
	Decrease	.....	81.00	.....	.....	81.00

The biggest missionary enterprise on earth is the Christian school. To the influence of a Yale graduate is attributed the whole system of land-grant universities.

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

SOME "BOUNTIFUL" STORIES

A MESSAGE FROM UTAH

ONE of the most efficient workers of the Sunday School Extension Society is Miss Madeline Gile, who is field worker in Utah at Bountiful and surrounding territory. Taking hold of the work after a long period without leadership, Miss Gile has been instrumental in the reorganization of Sunday School work and other activities

in several important communities. It will be of interest to note the development in three communities as indicating the possibilities when trained leadership and consecrated service unite in a program of Christian endeavor.

Commencing with Plymouth Church, where at first little interest was manifested, a gradual but steady increase in attendance has been in evidence. Social activities supplemented religious work; a fine young man was provided by First Church, Salt Lake City, to superintend the Sunday School. The actual value of the organization soon put it "on the man," so that additions to the enrolment of the school came voluntarily from

families moving into the neighborhood, and later on several mothers asked for the consecration, by baptism, of their little ones. Then came the impetus of Thanksgiving and Christmas. For the latter occasion the

Sunday School building and the church auditorium was arranged for. Then on the Sunday preceding the time set for the Christmas festivities the grate in



PLYMOUTH CONGREGATIONAL CHURCH,
SALT LAKE CITY

the furnace fell to pieces. The foundry men were appealed to, and to the surprise and delight of the workers, cast a new grate and delivered it within twenty-four hours.

At Sandy, not only is Christian work very difficult, but because of a general spirit of indifference, all movements for the betterment of the community suffer. To some extent, however, our own work is gaining on account of our having a good corps of teachers, and a superintendent who is much appreciated. The room in which the Sunday School meets is also very attractive. Several families are poor and shiftless in their habits and this has resulted in the boys forming an "Overall Brigade" and

all agreeing to attend Sunday School cloaked in that garb. Not only has this had its effect along attendance lines, but other "stay-

sight was the Beginners' Lesson Book which lay on the center table. The mother told me how much Lillian (five years old) learned at Sunday School. "Every evening," she said, when her father comes home, he takes Lillian in his lap and she tells him her Sunday School lesson again. She remembers other things you teach her, too." "What things?" I asked. "Oh, she says a piece that begins 'The Lord is my Shepherd,' and something about 'Our Father, Who Art in Heaven,'" was the reply.

I soon found out that the mother did not

know the Lord's Prayer, did not recognize it, in fact, and had never owned a Bible and the family is American born in Salt Lake City and brought up in the public schools. Of course, the family has a Bible now with certain references marked, and I am hoping that in teaching Lillian, the father



PLYMOUTH SUNDAY SCHOOL

at-homes" have joined the ranks. Moreover, the juniors are using very effectively the Missionary Education Chart, and both Senior and Junior Y. P. S. C. E. Societies have been organized with a total enrolment of forty-six.

The Bountiful School, great in interest and fine in spirit, is making encouraging advancement along many lines of effort. We believe that its name is prophetic of the entire work of which it is the center. Difficulties face the workers on every hand; problems many and serious have to be met and dealt with; a challenging program calls constantly for patience, perseverance and courage, but with the knowledge that God is on the winning side the outcome is assured. At the close of a recent report Miss Gile says: "I was in the home of one of the Sunday School pupils the other day, and the only book in



SANDY JUNIOR ENDEAVORERS

and mother may learn the Way the daughter is traveling, and take the same path. "And a little child shall lead them!"

THE SECOND SUNDAY IN JUNE

YOUR GIFTS ON CHILDREN'S DAY WILL MAKE POSSIBLE

New Missionary Sunday Schools for some 27,000,000 of Boys and Girls and Young People in the United States, nominally Protestant, who are not in any Sunday School.

**Our Congregational Share of These Twenty-seven Millions is
One Million, Three Hundred and Seventy-five Thousand**

SOME OUTSTANDING FIGURES CONCERNING THE UN- CHURCHED CHILDREN OF OUR COUNTRY

In Oklahoma, there are 450,000 who never go to Sunday School.

In Washington, there 500,000 who never go to Sunday School.

In Texas, there 770,000 who never go to Sunday School.

WHY?

BECAUSE THERE IS NO SUNDAY SCHOOL FOR THEM TO GO TO!

In Fifteen Western States there are 15,000 School Districts without a Sunday School,
or any other kind of religious service



ONE OF 109 MISSION SUNDAY SCHOOLS ORGANIZED IN 1920. 110 MILES FROM THE RAILROAD.
THOUSANDS OF SUCH GROUPS WAITING FOR HELP.

For Information about the Children's Day Service address
THE CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

289 Fourth Avenue, New York

The ANNUITY FUND for CONGREGATIONAL MINISTERS and THE BOARD of MINISTERIAL RELIEF

THE STRATEGIC IMPORTANCE OF THE BOARD OF MINISTERIAL RELIEF

NOW that the Pilgrim Memorial Fund has reached such proportions, and the Annuity Fund is offering memberships on the Expanded Plan, has the usefulness of the Congregational Board of Ministerial Relief ceased, or will it soon cease? These questions are in the minds of some ministers and many laymen who have been faithful supporters of Ministerial Relief for years. Uncertainty as to the answer is so grave a peril to a great body of our ministry that the questions deserve careful and explicit reply.

In a sentence, the Congregational Board of Ministerial Relief and the State Relief Societies have not ceased to function, cannot cease to function, and must not be allowed to suffer in their income for any period that is now visible to the most far-seeing eye.

The situation is as follows: The Original Plan of the Annuity Fund has now 986 members. These members have disability and death protection to a modest amount, depending on their years of service, but in no case to exceed \$350. The Expanded Plan which has just begun its operation has as yet less than forty members. The most of these members are comparatively young men, have made slight payments, and have as yet only a small amount to their credit, with a consequently small protection in case of sickness. What happens in either

case, if sickness, or sudden death ensues? Rev. ———, an honored and worthy Congregational minister, was a member of the Original Plan. Sudden illness came with a complete breakdown. The Annuity Fund, bound by its proper legal limitations, which are for the benefit of all, could allow him only \$200 disability benefit. Appeal was made at once to the Congregational Board of Ministerial Relief to supplement this \$200 with any aid in their power. As a result a grant of \$100 was immediately made to be added to the disability benefit — an amount small enough, it must be confessed, but nevertheless fifty per cent. of his annuity, and all that the Board was able to add. Every lover of our ministry will share in the thanksgiving of the officers of the Board over a letter that came from a friend of this minister. "Rev. ——— died on Sunday evening in a sanitarium to which he was taken the day before. You will be interested to know that when the grant arrived last week, he was cheered for a moment, and his wife and he sang together the doxology." Who is not comforted with the thought that this beloved brother was cheered in his last days with this remembrance of Christian affection and with the assurance that those he left behind would be likewise remembered when he was gone? He turned his face to the

Long Day with a new peace in his heart, because the Board of Ministerial Relief is still in action.

Fortunately no such case of sudden collapse has yet taken place in the number of those who have joined under the Expanded Plan, but in the Providence of God it is almost inevitable that upon some men who are still in the prime of life with wives and children to be cared for, disease and death may fall. Very probably they are ministers on small salaries, who in the end, are to receive the largest proportion of benefit from our noble Pilgrim Fund, but who, after several years, will have less than \$1,000 to their credit with which to purchase a disability annuity for themselves or a widow's annuity for the one who is left. In such cases, which are almost sure to arise, the Board of Ministerial Relief is their hope, their comfort and their exceeding reward. If our churches would contribute with sufficient generosity to the Board of Ministerial Relief, or if individuals would follow the exalted example of Mrs. D. Willis James in making a large bequest for Ministerial Relief, the Board could stand as an assurance of protection for every worthy Congregational minister, who is a member of the Annuity Fund, against the sudden disasters of life and for the protection of his widow and children.

In addition to the 1,000 ministers who are now members of the Annuity Fund there are at least 800 Congregational ministers who are already too old to become members of the Annuity Fund and who consequently cannot share in the benefits of the Pilgrim Memorial Fund. Many of these 800 veterans have served the churches on very small salaries and have been able to make no saving against the day of old age. The day of retirement, to

which those who are comfortably situated look forward with a blessed serenity, is to others a day of darkness and not of light. It has meant the cessation of salary, increasing and bitter economies, in some cases complete dependence.

In the State of Massachusetts, twenty-five years ago, was a minister whose sermons were the stimulus and guide of the best and most thoughtful people in a small village. The contributions of his pen were from time to time accepted by some of the leading magazines in the country; a man of culture, integrity and character, but not gifted with the quality of "push," which has some value even in the Kingdom of God. For nearly forty years he has been the prophet and inspirer of minds that are sincere and appreciative, but always with a pitifully small salary. At the age of seventy he cannot enter the Annuity Fund and cannot share in the benefits of the Pilgrim Memorial Fund. Where shall he look for the proper reward for a ministry that has been Christian in every element? The Congregational Board of Ministerial Relief says to such a man, "Up to the limit of the gifts of the churches we will grant you a pension on the basis of the invaluable service that you have rendered." The time will never come when the Annuity Fund will include our ministry to such a perfect extent that the call for such service of reward will no longer exist. The Directors of the Board of Relief cherish no intention to destroy thrift and self-dependence by granting pensions equal to what can be secured if a man will make his own payments under the Annuity Fund, but for those who are already too old, and who have valid reasons for not becoming members of the Fund, the Board of Relief should be their assur-

ance of an enduring, Christian appreciation. The extent of that assurance will depend on the continued generosity of the churches.

There will always be a large class who, for some reason or other, deem it impossible to become members of the Annuity Fund. Perhaps they have large families, their children are in college, invalids are dependent on them, salaries are small, employment is intermittent—many circumstances intervene to prevent men from acting according to the normal, average principle. Consequently, when sickness and death befall, and their friends have done the best they could for the widow and little children, there is only one source to which they can turn for the help that they need. The National and State Societies have on their roll 670 grantees, which represent 670 families. The contributors to the Board of Ministerial Relief can be sure that nothing which they do is more completely an expression of the very spirit of Christ than grants of this Board to those who are its beneficiaries.

Some recent transactions indicate the way in which the Board of Ministerial Relief is working. Rev. — was a successful and trusted minister in the South. Death struck him low, leaving a wife and little children. The bills incurred by the sickness and death had to be met. After the church and the widow had done their utmost, these bills were met by the Board of Ministerial Relief and the following letter was received from a business man in the community. "I am enclosing receipt from the undertaker and doctor for \$—, covering the draft from the Ministerial Relief Board, for which I wish to express the gratitude of the church and the community in general."

The Superintendent of the Southern District wrote, concern-

ing the same matter: "I enclose the receipt covering the expenditures of the generous check which you sent through me, and again I want to assure you of my appreciation of the denominational efficiency and generosity expressed in this case."

From the widow came the following words: "I certainly do appreciate what you have done for me and I thank the Ministerial Relief Fund. I think the Congregational Church is the greatest church on earth. I will always love it for what it has done for me."

From the widow of a minister in the North, to whom the aid of the Board is being given, come these words descriptive of the boys whom the Board of Relief is helping to get a start in life: "I think my boys are pretty fine and they deserve quite a bit of credit for growing up so clean and straight. — is fifteen and a senior in High School. He is one of the editors of the High School paper, stands third highest in a class of seventy-five in scholarship, carries five studies and has just been chosen to take the leading part in the annual High School play. Last Spring he won a sterling silver medal at the University of — for taking second place in the 400-yard dash at a track meet. Also, last week he represented our church here in an older boys' conference held at —."

Do the fathers and mothers in our Congregational churches, who want their own boys to have a chance in life, think it is worth while to help this mother set these two straight, clean, American lads in the way of service with a good education? If the Board of Relief had the means, every widow of a Congregational minister, standing with her back to the wall and with her little ones clutching her skirts, would receive the promise that want and dependence should never be their portion.

TO STATE CONFERENCES AND LOCAL ASSOCIATIONS

PROMPT attention is requested to the following suggested action, "WHEREAS, Denominational plans for years in the making are now coming to fruition and the Pilgrim Memorial Fund in its massive and increasing total is making the Annuity Plan available as a financial security against the needs of disability and old age, and

"WHEREAS, Its power for good depends upon the membership of the ministers through the payment by or for them of sums scientifically determined, without which the benefits are not available, and

"WHEREAS, Membership of all ministers is a means of fellowship, of security and consequent peace of mind, and of substantial relief in old age or disability,

"THEREFORE, RESOLVED, That the Association, in line with the action of the National Council, call upon each church in its membership to assume as an item of the regular annual budget, and to instruct its treasurer to pay annually, one-half of the dues of the Pastor's membership in the Annuity Fund for Congregational Ministers, this action to apply to any minister regularly settled over the parish during the period of his incumbency.

"AND, FURTHER RESOLVED, That this Association appoint a committee of three, charged to bring, and to commend persuasively, the action herein taken to the attention of the churches of our Association and, finally, that this committee be asked to report to the next meeting of this body."

THE DOUGHBOY AND THE VETERAN

LAST year two High School boys in South Church, Concord, New Hampshire, Edward Odey and Carl David Ericson, produced before their church school a little play illustrating the work of the Congregational Board of Ministerial Relief, the Annuity Fund for Congregational Ministers and the Pilgrim Memorial Fund. It was so intelligent in its grasp of the work of the Boards, so bright and "full of pep," that the Secretaries secured the consent of its authors for its general presentation in connection with the Missionary Education Chart Plan. It is necessarily revised and extended to meet altered conditions and this larger use, but the characters, the general plan and much of the original language is retained. It was sent last month to the Church Schools in the hope

that it may be produced widely. Any school failing to receive a copy, or any Young People's Society, or friend of the Board wishing one, may send to the General Secretary, 375 Lexington Avenue, New York.

The large service rendered by these boys is gratefully acknowledged. May it stimulate many others to aid the Boards in similar fashion. The production of an original program of appealing power is worth as much as a great gift.

The Missionary Education Department, 14 Beacon Street, Boston, will be delighted to receive any such programs. Due credit will be given for such as are found usable, but by far the greatest return will be the consciousness of valuable service rendered.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

THE WOMAN'S AUXILIARY IN THE LOCAL CHURCH

THE challenge of the great world task of our denomination must be shared by the women of our churches, particularly by that unit of power and achievement, that dynamic of the life of the local church—the Woman's Society. From this group radiate all influences which affect the social, economic, benevolent and devotional life of the church and here should be found the most efficient organization that these benefits may be realized by the local church.

The purpose of organization is twofold: The conservation and development of resources in material and power, and elimination of unnecessary machinery and consequent loss of energy. Its value is evident in its efficiency to mobilize all forces to attain some great objective. It should be simple in method, sane in activity, fraternal in fellowship, enthusiastic in membership. The peril to efficiency lies in providing machinery without developing life. We should keep our enthusiasms and ideals well to the fore. We should idealize our institutions—not institutionalize our ideals.

Efficient organization relates itself to fellowship with other interdenominational bodies. If we thus may realize such enthusiastic cooperation through efficient organization we may experience the satisfaction of accomplishment expressed in the Master's promise and interpreted by Saint Paul—that prince of efficiency—"Greater

things than these shall ye do"—because "All the building fitly framed and knit together by that which every joint supplieth according to the working in due measure of each several part maketh increase to the building up of the body in love."

Efficient organization considers not the group only but also the development of the individual; not intelligence and activity in one field but in all fields of missionary philanthropic church life and endeavor.

Efficient organization should relate itself to the youth of the church in its respective groups with broad sympathy, tactful approach and helpful suggestions for constructive programs.

The modern missionary society is an evolution from earlier forms of organization. The Ladies' Aid was the pioneer. Dorcas was the president of this society. Later in succession the Missionary Aid, the Cent Societies, the Woman's Foreign Missionary Society, the Woman's Home Missionary Society. None of these forms is found to be equal to meet the present day task. Therefore the merger of the above and other units of women's church organizations is the present prevailing type or general body variously known as Association, Union, Guild.

The aim of the model organization is to study and build up the missionary, philanthropic and social life of the church, having regard to the lines along which such endeavor has been pursued in the past and such additional interest as the religious and civic better-

ment of the present day requires. This is to be accomplished through a program of activity and information attractively presented. The life of the church cannot attain to a higher level of missionary activity than that which is set by the women of the church.

There is a subconsciousness in the membership that the women will do the mothering, and they will; but the mothering must be that leadership in the realm of moral and spiritual endeavor—that counsel which guides wisely to new fields of service as they present themselves; that courage which undertakes greater responsibilities for the church in those larger fields which invite to splendid adventures of faith. It must not be the mothering which cares for the physical needs of the church only. The model woman's society is a unit acting as one body. It administers all the missionary activity which is the share of the women; provides the social occasions of the church as they occur; relates itself sympathetically to the philanthropies of the community and to all expansion of the scope of the service of the church. Here is opportunity for ministering to the poor and him that hath no helper; to the sick and bereaved; the aged and the stranger within our gates; to the housekeeping of the church and to the definite denominational service in mission fields at home and abroad.

Particularly are the women of our churches responsible for their share of the increased apportionment under the Congregational World Movement and the work of Reconstruction—making a well-balanced program for head and heart and hand.

When one thinks and acts in world terms, one is able to understand responsibilities involving

these relationships naturally. The membership should include all women of the church. We have used the volunteer method too long. The need is urgent! The King's business requires haste and his army must be recruited to the full quota. Use the selective draft and enlistment until the end of the war against the prince of darkness, when we shall crown Him Lord of all. This calls for enrolment of every woman.

The method of the Model Society is by an Executive Committee sufficiently representative which through sub-committees plans programs one year in advance.

(To be Continued.)

TOPIC FOR MAY, 1921

"BUILDERS OF THE COMMUNITY" *Congregational Board of Ministerial Relief*

HYMN: "O God Our Help in Ages Past." Scripture. Deut. 31:1-13 Selections from the last words of a great leader of the people to his successor. 11 Cor. 6:1-10. Paul's Ministry. Phil. 4:9.19. Liberal Givers.

Prayer:

Remembering the Church Pastor, all ministers of the gospel, the aged and the infirm.

Hymn: "Ye Christian Heralds, go proclaim."

THE BUILDERS AT THEIR TASK

Selections from the leaflet: "Our Honored Veterans." Personal testimonies from those present to the work of pastors they have known.

THE BUILDERS DISABLED

Short extracts from accounts in THE AMERICAN MISSIONARY 1920, July, p. 248: Sept. p. 310: Oct. p. 377-379.

Hymn: "Master, No Offering Costly and Sweet."

THE DEBT OF THE CHURCH AND THE COMMUNITY TO THE BUILDERS

Honoring the veterans. The share of the wife and children. How we may pay the debt. (See leaflets).

Hymn: "We Give Thee But Thine Own."

Write for new material and for the leaflets "Service Grants for the Ministers of Christ," "The Annuity Fund" and "The Fourfold Work for Congregational Ministers" to Rev. Wm. A. Rice, D. D., 375 Lexington Avenue, New York City.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for March, 1921

The Daniel Hand Educational Fund for Colored People

Income for March from Investments.....\$5,185.52
Previously acknowledged27,812.70

\$32,998.22

Current Receipts

EASTERN DISTRICT

MAINE—\$367.34.
Ashland: Union S. S., Lincoln Memorial, 8.39.
Auburn: Ch. bbl. goods for Athens, Ala.; Mrs. A. B. S., for Fort Berthold Mission, 5. **Dexter:** S. S., 2. **Eastport:** Central Ch., 5.43. **Limerick:** S. S., Lincoln Memorial, 10. **Madison:** S. S., 5.80. **New Sharon:** Ch., Lincoln Memorial, 3.65. **North Anson:** S. S., Lincoln Memorial, 10.50. **Portland:** State Street Ch., 200; West Ch., 33.37; S. S., 7.13; Woodsfords Ch., Jr. C. E. Soc., bbl. goods for Athens, Ala. **Searsport:** Second S. S., 3. **Solon:** S. S., Lincoln Memorial, 3.34. **Watford:** First Ch., 18.60.

The Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treasurer, \$61.03
NEW HAMPSHIRE—\$511.86.

(Donations \$150.42; Legacy \$361.44.)
Bristol: Ch., 30.05. **East Derry:** First Ch., 13.25. **Lebanon:** Ch., 94.50. **Orfordville:** S. S., Lincoln Memorial, 2.37. **Salem Depot:** S. S., Lincoln Memorial, 5.25. **Swanzy:** Ch., 3.90; S. S., 1.10.

Legacy

Roscawen, Samuel N. Allen, 1,084.32. Reserve Legacy 722.88) 361.44.

VERMONT

Barre: S. S. (Jr. Dept.), 1.66. **Burlington:** Prof. S. F. E., for Tougaloo College, 5. **Cornwall:** S. S., Lincoln Memorial, 2.50. **East St. Johnsbury:** S. S., Lincoln Memorial, 2.50. **Enosburg:** Mrs. E. L., for McIntosh, Ga., 1.16. **Hartford:** Second Ch., S. S., 5.38; Lincoln Memorial, 12. **Lyndonville:** Mrs. C. F., for McIntosh, Ga., 5. **McIndoe Falls:** S. S., 2.60. **North Bennington:** First Ch., 3.95. **North Craftsbury:** S. S., 5.91. **Orleans:** S. S., Lincoln Memorial, 10; **Richmond:** S. S., Lincoln Memorial, 4.82. **St. Johnsbury:** South S. S., 5.25; South Ch., S. S., Lincoln Memorial, 4.58. **South Duxbury:** S. S., Lincoln Memorial, 3. **South Hero:** S. S., Lincoln Memorial, 1.99. **Thetford:** S. S., Lincoln Memorial, 2.26. **Underhill:** S. S., Lincoln Memorial, 3.50. **Vergennes:** S. S., Lincoln Memorial, 6.20. **Westmore:** S. S., Lincoln Memorial, 3.51. **Wilder:** S. S., Lincoln Memorial, 7.40.

MASSACHUSETTS

—\$3,699.90.
(Donations 2,233.24; Legacies 1,466.66).
Andover: Free Ch. S. S., Lincoln Memorial, 4.42. **Ashfield:** Ch., 5.92. **Athol:** Mrs. W. H. B., 10; Mrs. G. F. D., 3, for Talladega College. **Ballard Vale:** Y. P. S. C. E., 4.25. **Billerica:** Ch., 30. **Boston:** Pilgrim S. S., 25; Union Ch., bbl. goods for Marion, Ala.; W. E. P., for Straight College, 50; M. S., for Straight College, 20. **Boxborough:** Evangelical Ch., 4.12. **Brookfield:** Mrs. M. S., Lincoln Memorial, 6.02. **Brookline:** Mrs. M. E. J., 10; Miss E. J., 5, for Straight College. **Brookline:** Leyden S. S., 40; C. F. C., for S. A. Talladega College, 12. **Clinton:** First S. S., 10; German Evan. S. S., 1.75. **Dalton:** C. A. and L. B. L., Straight College, 5. **Danvers:** First Ch. S. S., Lincoln Memorial, 5. **Dorchester:** Vil-

lage Ch. S. S., Lincoln Memorial, 9.65. **Dracont:** First S. S., Lincoln Memorial, 7.72. **East Boston:** Williams S. S., in Maverick Ch., 17.60; **East Taunton:** Ch., 3. **Easthampton:** O. C. B., for Straight College, 2. **Edgartown:** S. S., Lincoln Memorial, 3. **Everett:** Mystic Side S. S., Lincoln Memorial, 10. **Fall River:** Central S. S., for Pleasant Hill, Tenn., 7; First S. S., 33; Pilgrim S. S., 3; A. F. D., for Talladega College, 3; A. S. B. D., for Straight College, 5. **Fayville:** Mrs. S. H. G., 3. **Feeding Hills:** S. S., Lincoln Memorial, 12. **Fisherville:** Union S. S., Lincoln Memorial, 5.56. **Fitchburg:** Rollstone Ch., 93.23. **Framingham:** Mrs. E. S. S., for Saluda Seminary, 16.68. **Great Barrington:** C. S. R., for Straight College, 2. **Greenfield:** Second Ch., 67.50. **Hamilton:** S. S., Lincoln Memorial, 1.43. **Harvard:** Evan. Ch., 8. **Hatfield:** Mrs. T. G., Sr., for Straight College, 1. **Haverhill:** West Ch. S. S., Lincoln Memorial, 2.20. **Huntington:** First Ch., 5; First S. S., 2. **Jamaica Plain:** Boylston S. S., Lincoln Memorial, 8.67. **Lee:** M. L. B., for Talladega College, 25. **Lexington:** Hancock S. S., for bed in Humacao Hospital, 50. **Lynn:** Central Ch., S. S., Lincoln Memorial, 4.69. **Malden:** First S. S., 51.07. **Mattapoisett:** Ch., 27.45; S. S., 12.55. **Marblehead:** Mrs. J. J. H. G., 50. **Melrose Highlands:** Ch., 69.96. **Milton:** East Ch., 9.80. **Mittineague:** Ch., 11.90. **Montgomery:** E. and H. K., for Straight College, 2. **Neponset:** Trinity S. S., Lincoln Memorial, 16.05. **Newbury:** First Ch., 16.51. **Newburyport:** Belleville S. S., 3. **Newton:** Centre Ch., S. S., Lincoln Memorial, 19.04; J. A. G., for Talladega College, 2; Mr. and Mrs. A. O. K., for Straight College, 10; C. H. L., for Straight College, 10. **Newton Highlands:** W. H. M. Soc., three boxes goods for Athens, Ala. **Northampton:** "Northampton," 10. **North Andover:** Trinitarian S. S., 11.93. **Northboro:** Ch., 58.73; S. S., 14.17. **North Raynham:** S. S., Lincoln Memorial, 2. **Pepperell:** S. S. of Community Ch., 5. **Pittsfield:** First S. S., 32.26; Second Ch., S. S., Lincoln Memorial, 7.31; Dorcas Class, for Lexington, Ky., 10; C. S., for Talladega College, 5. **Reading:** S. S., Lincoln Memorial, 20. **Rockland:** S. S., 5.75. **Roxbury:** Immanuel-Walnut Ave. S. S., Lincoln Memorial, 23.87. **Sheffield:** Ch., 25.30; Y. P. S. C. E., 2. **So. Amherst:** C. J. K., for Straight College, 10. **South Deerfield:** S. S., Lincoln Memorial, 5. **South Hadley:** Y. W. C. A. of Mount Holyoke College, 100. **South Hadley:** W. M. Soc., box goods for Talladega College. **Springfield:** R. W. E., for Straight College, 10; Mrs. A. M. P., for Tougaloo College, 20; I. G. F., for Talladega College, 15; H. C. H., for Talladega College, 10; E. G., 25; W. L. P., 10, for Straight College. **Sterling:** Federated Ch., for Lexington, Ky., 5. **Swanpscott:** S. S., Lincoln Memorial, 3.80. **Taunton:** Winslow S. S., 16.21. **Three Rivers:** O. J. B., 6. **Wakefield:** Corps No. 69, for Talladega College, 2. **Waltham:** A. A. C., for Talladega College, 3. **Ware:** Mrs. E. S. P., for Fort Berthold Mission, 7.25. **Warren:** W. D. B., for Straight College, 5; Miss L. K. B., for Straight

College, 1; D. L. K. H., for Straight College, 2. **Waverly:** Miss G. N., goods for Kings Mountain, N. C. **Wayland:** Trinitarian S. S., 2.40. **Wellesley:** Miss E. H. K., for Talladega College, 2. **Wellesley Hills:** L. C., for Pleasant Hill Academy, 2. **Wenham:** Ch., 10. **Westhampton:** Ch., 65; S. S., 10; Lincoln Memorial, Westboro: S. S., Lincoln Memorial, 3.70. **West Boylston:** S. S., Lincoln Memorial, 10. **Westfield:** G. W. M., for Straight College, 10; L. D. G., for Talladega College, 10. **West Newton:** Second Ch., Woman's Guild, goods for Talladega College. **West Springfield:** First S. S., 4.34. **West Stockbridge:** Mrs. Union S. S., Lincoln Memorial, 17 cts. **Wollaston:** First S. S., Lincoln Memorial, 19.29. **Winthrop:** Union S. S., Lincoln Memorial, .17. **Wollaston:** S. S., 7. **Worcester:** Bethany S. S., 4.80; **Worcester:** Old South Ch., 40. **Yarmouth:** First S. S., 2.52.

Woman's Home Missionary Association of Mass. and R. I., Mrs. Amos Lawrence Hatheway, Treasurer, \$439.70.

Salem: Tabernacle Ch., Woman's Association, for Piedmont College, 25.

"A Friend in Stoneham," for Piedmont College, 100.

Total—\$564.70.

Legacies

Leominster, Eliza A. H. Grassie, 600.

Newton, Lucinda K. Cutting, 2,600.00 (Reserve Legacy \$1,733.34) 866.66.

RHODE ISLAND—\$132.86.

Bristol: First Ch., 55.62. **Central Falls:** S. S., Lincoln Memorial, 16.67. **Pawtucket:** Park Place Ch., Bible School, 19.05. **Providence:** Free Evan. Ch., 38.96. **Tiverton:** Bliss Corner Ch. and S. S., 2.56.

CENTRAL DISTRICT

CONNECTICUT—\$1,779.24

Ansonia: German S. S., 4. **Bethlehem:** Church of Christ, Lincoln Memorial, for American Highlanders, 4.40; **Bolton:** S. S., 1. **Bridgeport:** Black Rock S. S., 10.10. **Bridgeport:** King's Highway, Ch., S. S., Lincoln Memorial, 22.65. **Bridgeport:** West End Ch., two bbls. goods for Talladega College; A. L. B., for Talladega College, 1. **Bristol:** J. T. C., for Tougaloo College, 5. **Burlington:** Ch., 20. **Canaan:** Pilgrim Ch. and S. S., 12.13. **Centerbrook:** Ch., 9. **Chester:** Ch., 18. **Colchester:** First Ch., by A. A. B., 10; First Ch. S. S., 22. **Durham:** S. S., 12. **East Canaan:** Ch., for Thomsville, Ga., 10. **Easthampton:** C. G. B., for Talladega College, 25. **East Haven:** Ch., 22; C. H. G., for Straight College, 1. **East Norwalk:** Miss O. A. M., for Saluda Seminary, 6. **Farmington:** S. S., 16.25. **Goshen:** S. S., 4.80. **Greens Farms:** S. S., Lincoln Memorial, 6.45. **Greenwich:** Second Ch., 65. **Guilford:** First S. S., 8. **Hanover:** S. S., 3.17. **Hartford:** Asylum Hill S. S., 42.34; Mrs. E. C. R., for Talladega College, 5. **Ivoryton:** Ch., 11.25; **Kensington:** S. S., 7.80. **Madison:** First Ch., L. H. M. Soc., for El Paso, Texas, 20. **Marlborough:** S. S., 1.95. **Meriden:** Mrs. A. H. W., for Talladega College, 20. **Middletown:** First Ch., 25.66. **Nepaug:** Ch., 8. **Newington:** J. M. B., for Fort Berthold Mission, 5. **New Haven:** S. T. L., for Talladega College, 5; Center Ch. S. S., for Ryder Memorial Hospital, 15; Westville S. S., Lincoln Memorial 13.45; **New London:** First Ch. of Christ, Woman's League, goods for Athens, Ala.; Second S. S., 24.73. **Niantic:** Ch., 13. **North Woodstock:** S. S., 1.76. **Norwalk:** First S. S., Lincoln Memorial, 14.60. **Norwich:** First S. S., Lincoln Memorial, 10; United Ch., 25; United Ch., Sodality Club, for Lexington, Ky., 10. Miss E. M. N., for Talladega College, 200. **Plainfield:** Ch., 5. **Plainville:** Ch., 18.76. **Southington:** First S. S., 18.94. **South Manchester:** Mrs. H. C. C., for Talladega College, 10. **Thomaston:** First S. S., 6.93; H. E. S., for Tougaloo College, 25. **Trumbull:** S. S., 5.85. **Unionville:** S. S., 10. **Waterbury:** Second Ch., 516.68; Miss A. C. B., 100; Mrs. H. B. C., 150; C. L. H., 25; Mrs. H. L. W., 25, for Tougaloo College. **Watertown:** Mr. and Mrs. W. W., for Lexington, Ky., 25. **Westchester:** S. S., Lincoln Memorial, 1.50. **West Hartford:** S. S., 30. **Whitneyville:** S. S., 7.09.

NEW YORK—\$3,285.67.

Aquebogue: S. S., 6.64; L. M. S., three bbls. goods for Marion, Ala. **Binghamton:** Plymouth

Ch., 5; J. B. D., 10; A. J. N., 1; H. J. S., 5, for Straight College; E. M. M., 10; T. A. W., 3, for Straight College. **Brooklyn:** Ch. of the Pilgrims, 152.35; Clinton Avenue Ch., 2,000; St. Mark's Ch., Bible School, 10; St. Mark's Ch., Y. P. S. C. E., 4; Do-a-Little Circle, Kings Daughters, bbl. goods for Marion, Ala.; E. H. L., for Straight College, 10; Dr. F. B. O., for Talladega College, 7.50; J. L. R., 40; Mrs. E. L. T., for Marion, Ala., 7; "A Stranger," for Straight College, 10. **Buffalo:** H. K., 15; H. W., 10; for Straight College. **Carthage:** Ch., 12. **Central Nyack:** S. S., Lincoln Memorial, 4. **Chappaqua:** First Ch., S. S., 1.55. **Chenango Forks:** S. S., 2.66. **Churchville:** Union Ch., 21.12; S. S., 9. **Corning:** E. D. B., for Straight College, 5; Mrs. R. McC., 10; H. P. S., 10, for Straight College. **Elmira:** Mrs. E. D. 1; M. W. D., 1; Mrs. F. A. W., 2, for Straight College; J. D. W., for Straight College, 10. **Fairport:** R. T. B., for Straight College, 2; A. M. L., 10. **Friendship:** L. M. S., bbl. goods for Marion, Ala. **Groton:** Ch., Crescent Class, for Straight College, 25; S. S., Lincoln Memorial, 3.25. **Hall:** Union S. S., 2.50. **Irondequoit:** United Ch., Woman's Guild, bbl. goods for Marion, Ala. **Jamestown:** Olivet Community Ch., for Straight College, 8; T. H. S., 5; Mrs. E. J. W., 5, for Straight College. **Little Valley:** S. S., 2. **Middletown:** North Street S. S., for Marion, Alabama, 10. **Morristown:** First Ch., 8.61. **New Haven:** S. S., Lincoln Memorial, 5; **New York:** Bedford Park Ch., S. S., Lincoln Memorial, 17.32; Forest Avenue S. S., 15, 10, of which for salary of Nurse at Humacao, P. R., and 5, for Lincoln Memorial; Miss D. E. E., for Gregory Institute, 50; E. B. S., for Mary Elizabeth Blackman Bed, Ryder Memorial Hospital, 15; Mrs. H. M. D., for Talladega College, 100; Mrs. V. S., for Talladega College, 10; D. W. S., for Talladega College, 250. **North Collins:** First S. S., 6.79. **Oriskany Falls:** W. M. Soc., bbl. goods for Talladega College. **Poughkeepsie:** First S. S., Lincoln Memorial, 15. **Rensselaer:** S. S., 10. **Riverhead:** Sound Avenue Ch., 65.01. **Rochester:** South Ch., for Straight College, 10; K. D. Circle, bbl. goods for Talladega College. **Salamanca:** A. T. F., for Straight College, 10. **Savannah:** Ch., 7. **Scarsdale:** S. S., 8.94. **Sherburne:** Mrs. G. P. N., for Talladega College, 100; Mrs. L. R. D., box goods for Kings Mountain, N. C. **Shortsville:** Mrs. S., for Saluda Seminary, 5. **Smyrna:** Ch., Lincoln Memorial, 2. **Spring Valley:** S. S., Lincoln Memorial, 13.43; **Syracuse:** Good Will Ch., 20; W. J. D., for Straight College, 5; G. A. P., 3; G. A. S., 10, for Straight College; "A Friend," for Straight College, 5. **Wellsville:** H. McE., for Straight College, 50; W. M. Soc., bbl. goods for Talladega College.

NEW JERSEY—\$415.34.

Jersey City: First Ch., C. E. Soc., for Nurse's Salary Ryder Memorial Hospital, 5; Miss A. B., for Fort Berthold Mission, 10. **Chatham:** Stanley S. S., 7.51. **East Orange:** Trinity Ch., 317.03. **Montclair:** Miss C. S. H., 15; Miss F. W., 25, for Tougaloo College; "Friends," goods for Talladega College. **Newark:** First, Jube Memorial Ch., S. S., 10.80. **Orange:** C. E. E., for Tougaloo College, 25. **Upper Montclair:** Miss A. M., subscription for "Outlook," for King's Mountain.

PENNSYLVANIA—\$7.45.

Allentown: First S. S., 2.45. **Warren:** J. W. K., for Straight College, 5.

DISTRICT OF COLUMBIA—\$33.00.

Washington: First Ch., for Talladega College, 25; Cleveland Park S. S., 8.

OHIO—\$71.27.

Ashland: First Ch., Woman's Assoc., bbl. goods for Talladega College. **Cleveland:** H. C. H., for Talladega College, 5; First Ch., 27; I. B. Club, for Marion, Ala., 6. **Hudson:** Woman's Association, goods for Talladega College. **Fredericksburg:** Ch., for American Highlanders, 10.27. **Ira:** C. O. H., for Talladega College, 2. **Lancaster:** Mrs. J. S. G., D. A. R. Annette Phillip, for Pleasant Hill, Tenn., 19. **Lorrain:** First Ch., Woman's Assoc., bbl. goods for Talladega College. **Lucas:** W. M. Soc., two boxes for Kings Mountain, N. C. **Petersburg:** Miss R. D., 2. **Toledo:** Plymouth Ch., bbl. goods for Moorhead, Miss.

INDIANA—\$5.00.

Churubusco: L. J. D., for Talladega College, 5.
MICHIGAN—\$477.81.

Detroit: First Ch., Woman's Association, for Athens, Ala., 25; Dr. W. A. E., for Tougaloo College, 15; Mrs. A. D. F., for Fort Berthold Mission, 5. **Howard City:** S. S., Lincoln Memorial, 1.01. **Lansing:** Mayflower Ch., S. S., for Talladega College, 5. **Ludington:** Primary S. S., for Thomasville, Ga., 5. **Ovid:** S. S., Lincoln Memorial, 2.11.

Michigan Congregational Conference, by L. P. Haight, Treasurer, \$194.69.

Woman's Home Missionary Union of Michigan, by Mrs. L. S. Towler, Treasurer, 225.—(125. of which specials for Ryder Memorial Hospital, 5. for Nurse's Salary at Humacao Hospital, and 50. for Bed at Pleasant Hill, Tenn.)

WESTERN DISTRICT

ILLINOIS—\$6,385.88.

(Donations 1,385.88; Legacy 5,000.00)
Amboy: Ch., 3.44. **Area:** S. S., Lincoln Memorial, 5.29. **Austin:** First Ch., 6.26. **Big Woods:** Missionary Soc., bbl. goods for Kings Mountain, N. C. **Chicago:** Bryn Mawr Community Ch., 34.41; Crawford S. S., Lincoln Memorial, 17.79; Doremus Ch., 4; Essex Ch., 8.; Grand Avenue S. S., Lincoln Memorial, 31.46; Maplewood Center S. S., Lincoln Memorial, 4; Rogers Park Ch., 25.; Waveland Avenue Ch., 17.04; F. W. C., for Talladega College, 100; Mrs. J. G., goods for Marion, Ala.; E. G. H., for Fort Berthold Mission, 10.; F. H. T., for Fort Berthold Mission, 100.; "Chicago Friend," 30. **Danville:** First Ch., 1.83. **Downers Grove:** Ch., 19.05. **Dumdee:** First S. S., Lincoln Memorial, 10. **Evanton:** First Ch., 306.25. **Glen Ellyn:** Ch., 8. **Gridley:** Ch., 36.50; S. S., Lincoln Memorial, 8.50. **Griggsville:** S. S., Lincoln Memorial, 4.31. **Huntley:** S. S., Lincoln Memorial, 14.81. **Lacon:** Ch., 1.41; S. S., Lincoln Memorial, 2.11. **Lee Center:** S. S., Lincoln Memorial, 10. **Mattoon:** Union Ch., 1.57. **Moline:** Williams, White Co., for Tougaloo College, 25; W. P., for Tougaloo College, 5. **Monroe Center:** S. S., Lincoln Memorial, 2.88. **Oak Park:** Pilgrim Ch., Lincoln Memorial, 20.82; Sixth S. S., Lincoln Memorial, 10.07. **Paxton:** Ch., 4.62; S. S., 1.62. **Pekin:** Ch., 8. **Peoria:** Union Ch., 15. **Quincy:** First Union Ch., 200. **Rock Falls:** Ch., 5.15; S. S., Lincoln Memorial, 9.80. **Seatonville:** First S. S., Lincoln Memorial, 8.62. **Seward:** Primary S. S., for Pleasant Hill, Tenn., 5. **Springfield:** First Ch., 8. **Spring Valley:** S. S., Lincoln Memorial, 10.50. **Sycamore:** First S. S., 7.05. **West Chicago:** Mrs. W. W., goods for Kings Mountain, N. C. **Wheaton:** College Ch. of Christ 61.74; Wheaton College S. S., Lincoln Memorial, 26.06. **Wilmette:** North End Circle, for Saluda Seminary, 10. **Wyanet:** Ch., 8.

Woman's Home Missionary Union of Illinois, Mrs. A. A. Wilson, Treasurer, \$111.92.

Legacy

Galesburg, Mary Davis McKnight, \$5,000.00.

IOWA—\$42.46.

Decorah: S. S., Lincoln Memorial, 7.46. **Des Moines:** J. M. G., for Talladega College, 10. **Marshalltown:** H. G. B., for Talladega College, 25. **Oakland:** Missionary Soc., box goods for Talladega College. **Riceville:** Golden Rule Circle, box goods for Talladega College.

WISCONSIN—\$50.00.

Elroy: S. S., Lincoln Memorial, 3.50. **Hartland:** S. S., 1.50. **Rosendale:** Mrs. A. R. W., for Lexington, Ky., 25. **Superior:** Pilgrim S. S., Lincoln Memorial, 20.

MINNESOTA—\$355.96.

Alexandria: L. M. Soc., bbl. goods for Moorhead, Miss. **Minneapolis:** Lowry Hill, S. S., Lincoln Memorial, 7.52; G. A. L., for Talladega College, 25.; Miss C. W., for Talladega College, 15.

The Congregational Conference of Minnesota, 200.95.

Minnesota Woman's Home Missionary Union, by Mrs. A. E. Fancher, Treasurer, 107.49.

MISSOURI—\$37.50.

Columbia: L. S. G., for Talladega College, 5. **Kansas City:** O. J. H., for Talladega College, 10; A. T. S., for Talladega College, 10. **Lebanon:** First Ch., 9.50. **Sedalia:** Second Ch., 3.

KANSAS—\$117.44.

Arkansas City: Mrs. W. E. M., goods for Will-

cox Academy. **Douglas:** Mrs. W., goods for Willcox Academy. **Emporia:** Mrs. J. H. J. R., goods for Willcox Academy. **Humboldt:** "A Friend," 2.50. **Plevna:** Mrs. N. S., goods for Willcox Academy. **Sabetha:** S. S., 12.90; Mrs. R. M. McC., goods for Willcox Academy. **Seneca:** Mrs. J. E. M., goods for Willcox Academy.

Through The Kansas Congregational Conference, 102.04.

NEBRASKA—\$63.48.

Fairmont: Ch., 32. **Grafton:** S. S., Lincoln Memorial, 6. **Grand Island:** German Pilgrim Ch., 7. **Lincoln:** Vine Ch., 12.23. **Sutton:** Ch., 5. **Willowdale:** East Ch., 1.25.

NORTH DAKOTA—\$263.99.

Amelia: Mrs. E. F. E., for Fort Berthold Mission, 20. **Carrington:** W. M. Soc., for Fort Berthold Mission, 15. **Fargo:** Plymouth Ch., Sunshine Club, for Fort Berthold Mission, 5. **Garrison:** Mrs. D. McG., for Fort Berthold Mission, 5. **Hankinson:** Mrs. R., for Fort Berthold Mission, 10. **Jamestown:** W. E. B., 5; Rev. C. H. P., 5, for Fort Berthold Mission. **Sawyer:** M. S., for Fort Berthold Mission, 8.84. **Selridge:** Mission-field Congregation, Lincoln Memorial, 2.88. **Shields:** Ch. and S. S., 5.12.

Through the Congregational Conference of North Dakota, by Bertha C. Stickney, Treasurer, \$1.15.

Through the Congregational Conference of North Dakota, from Pilgrim Victory Campaign: From Churches.....\$77.00
 From Woman's Home Missionary Union.....12.00

Through the Congregational Conference of No. Dakota:

From the W. H. M. U. of No. Dakota, \$12.
 (10. of which for Elbowoods, No. Dak.)

SOUTH DAKOTA—\$14.67.

Canton: First S. S., Lincoln Memorial, 8.75.
 Scenic: S. S., 3.92. **Underwood:** S. S., 2.

PACIFIC DISTRICT**CALIFORNIA (Northern)**—\$185.38.

Alturas: Ch., 2.72. **Eureka:** Ch., 9.04; S. S., 6.82. **Grass Valley:** Ch., 1.62. **Niles:** Ch., 1.94. **Oakland:** First S. S., 15. **Olivet:** Ch., 2.14. **Palo Alto:** Ch., 21.06. **Petaluma:** Ch., 16.02. **Pittsburg:** Ch., 1.65. **San Francisco:** First Ch., 48.50. **San Juan:** Ch., 1.94. **San Mateo:** Ch., 19.40. **Santa Rosa:** First Ch., 3.49. **Tipton:** S. S., 1.53. **Woodside:** Ch., 1.51; S. S., 1. **San Francisco:** L. T. S., for Oriental Missions, 30.

CALIFORNIA—(Southern) \$660.29.

Claremont: Ch., 40.03. **Glendale:** Ch., 6.60. **Long Beach:** Ch., 360. **Los Angeles:** Chinese Ch., 50.; West End Ch., 24; Mesa Ch., 1.44; Japanese Union Ch., 1.80. **Maricopa:** Ch., 3.67. **Moreno:** Ch., 1.23. **Pasadena:** First Ch., 37.50; Mrs. S. S., for Oriental Missions, 10. **Redlands:** Ch., 36. **Riverside:** Ch., 15; First Ch., 35.83. **San Diego:** La Jolla Ch., 8.40. **San Jacinto:** Ch., 1.59. **San Ysidro:** Ch., .96. **Santa Ana:** Ch., 20. **Whittier:** Ch., 30.

OREGON—\$44.30.

Forest Grove: Ch., 11.65; **Hoodview:** S. S., 8.50. **Ione:** S. S., 2.25. **Jennings Lodge:** Ch., 1.18. **Oswego:** Ch., 2.14. **Portland:** Atkinson Memorial Ch., 4.23; Highland Ch., 1.35; Laurelwood Ch., 13.00.

WASHINGTON—\$81.69.

Bellingham: Ch., 5; **Black Diamond:** Ch., 5. **Brewster:** Ch., 3. **Chattary:** Ch., 2. **Cusick:** Y. P., 2.75. **Deer Park:** Ch., 2. **Kennewick:** S. S., 3.80. **Lakeside:** Ch., 2. **Lopez:** Ch., 4. **Pleasant Prairie:** Ch., 3. **Rosalia:** S. S., 5. **Seattle:** Columbia Ch., 10., by J. L. C.; Fauntleroy Ch., 2.; Pilgrim, S. S., 7.64. **Spokane:** Westminster Ch., 5. **Tolt:** Ch., 2.50. **South Band:** W. M. Soc., 10; **Yakima:** Ch., 7.

IDAHO—\$3.50.

Kellogg: Jr. C. E., 3.50.

ARIZONA—\$13.82.

Phoenix: First S. S., 3.82; C. W. G., for Ft. Berthold Mission, 10.

THE SOUTH, ETC.**NORTH CAROLINA**—\$239.76.

Ashboro: Ch., Lincoln Memorial, 5. **Beaufort:** S. S., Lincoln Memorial, 5. **Bricks:** Joseph K. Brick, I. & N. School, Lincoln Memorial, 110. **E. D.**, 5.; **E. L.**, 2; **L. P.**, 8, for Electric Lights at Jos. K. Brick School. **Concord:** First S. S., Lincoln Memorial, 2. **Dry Creek:** Ch., Lincoln

Memorial, 4. **Greensboro:** Ch., 4.20. **Haywood:** Ch., Lincoln Memorial, 9.69. **High Point:** Ch., Lincoln Memorial, 2. **Kings Mountain:** Lincoln Academy, 10. **Kings Mountain:** Lincoln Academy, Y. W. C. A., for Troy, N. C., 5. **Moncure:** Jones Chapel S. S., Lincoln Memorial, 7. **Mt. Pleasant:** First Ch., 3.01. **Old Fort:** M. A. M., for Talladega College, 2. **Saluda:** Saluda Seminary, for Building Fund, Troy, N. C., 6. **Sedalia,** Ch., 3.61 and Lincoln Memorial, 30. **Shinnsville,** Ch., 1.25. **Wadsworth:** Ch., Lincoln Memorial, 15.

YOUTH CAROLINA—\$21.30.

Charleston: Ch., Lincoln Memorial, 10. **Greenwood:** Brewer Normal School, Lincoln Memorial, 9.30. **Lykesland:** Veighle Chapel, S. S., 2. **KENTUCKY—\$25.00.**

Lexington: Chandler School, Third and Fourth Grades, 25.

TENNESSEE—\$47.61.

Chattanooga: First S. S., 1.29. **Knoxville:** Ch., 2.55; S. S., 3.77. **Memphis:** Second S. S., Lincoln Memorial, 25. **Nashville:** L. S. H., for Talladega College, 5. **Pleasant Hill:** J. C. A., for Pleasant Hill Academy, 10.

GEORGIA—\$57.95.

Andersonville: Ch., Lincoln Memorial, 5. **Atlanta:** First Ch., W. M. Soc., Lincoln Memorial, 20. **Atlanta:** Rush Memorial Ch., 6; S. S., 3.20, Lincoln Memorial; Mrs. G., 1; Mrs. M. K., 1; Mrs. O. M., 1; A. T., 5; Mrs. Z., 1; for Talladega College. **Macon:** First Ch. and S. S., Lincoln Memorial, 9.75. **Savannah:** W. M. S., Lincoln Memorial, 5.

ALABAMA—\$340.90.

Anniston: L. A. B., 1; V. A. B., 1; Mrs. M. L. B., 1; Mrs. R. B., 1; Rev. E. E. E., 1; Dr. T. G. J., 10; Dr. D. A. R., 1; Mr. and Mrs. W. S. R., 2; W. H. Z., 50; C. C. S., 1; "A Friend," 1, for Talladega College. **Beloit:** Union S. S., Lincoln Memorial, 2. **Birmingham:** Ch., 2.91; Ensley Ch., Lincoln Memorial, 4.32. **Florence:** First Ch., Lincoln Memorial, 5.09; Citizens, for Burrell Normal School, 134.43. **Fort Davis:** Cotton Valley School, Lincoln Memorial, 40. **Gadsden:** Ch., 5; S. S., 2.50; Lincoln Memorial. **Ironaton:** Ch., Lincoln Memorial, 5. **Mobile:** Ch., Lincoln Memorial, 5. **Montgomery:** S. S., Lincoln Memorial, 10.50. **Montgomery:** W. M. Soc., Lincoln Memorial, 20. **Selma:** Ch., Lincoln Memorial, 12. **Sheffield:** First Ch., Lincoln Memorial, 3. **Shelby:**

Ch., Lincoln Memorial, 2.20. **Talladega:** First S. S., 16.95.

MISSISSIPPI—\$32.00.

Caledonia: Piney Grove Ch., Lincoln Memorial, 5. **Clinton:** Mount Hermon Seminary, Lincoln Memorial, 7; Mount Hermon Seminary, for Troy, N. C., 10. **Moorhead:** Girls' Industrial School, Lincoln Memorial, 10.

LOUISIANA—\$93.35.

Abbeville: St. Peter's Ch., Lincoln Memorial, 4.50; Greydon S. S., Lincoln Memorial, 2; St. Mary's Ch., 22.18; S. S., 5.25; Lincoln Memorial. **Chacaboula:** S. S., Lincoln Memorial, 5. **Erath:** Beard Ch., 2; S. S., 1.50; W. M. S., 1.50; Lincoln Memorial. **Grand Bayou:** Little Zion Ch., 5. **New Orleans:** Central Ch., 11.68; S. S., 2.85; Lincoln Memorial; Beecher Memorial Ch., Lincoln Memorial, 4.05; Straight College S. S., 5.84. **New Iberia:** St. Paul Ch., 7.76; S. S., 2.24; Lincoln Memorial. **St. Paul:** W. M. S., Lincoln Memorial, 10.

TEXAS—\$116.08.

Austin: Tillotson College, 57.98. **Beaumont:** Graham Ch., 8.50; S. S., 1.50. **Corpus Christi:** First Ch., 2; also Lincoln Memorial, 1.10. **East El Paso:** S. S., 16.63; Mother's Society and C. E. Soc., 8.37. **Fort Worth:** First Ch., 10. **High:** Bethel Ch., Lincoln Memorial, 10.

FLORIDA—\$26.26.

Interlachen: Miss M. W., for Fessenden Academy, 5. **Ocala:** Mt. Moriah Ch., for Fessenden Academy, 10. **West Tampa:** Union Ch., 3.76; Union Ch., Lincoln Memorial, 2.50.

The Florida Woman's Home Missionary Union, by Mrs. Fred R. Marsh, Treas., 5.

PORTO-RICO—\$45.55.

Laquillo: Ch., 10. **Naguabo:** Ch., 14. **Santurce:** Ch., 17.05. **Porto Rico Churches,** 4.50.

Congregational World Movement, \$5,117.10.

A. M. A. League, \$1,198.03.

SUMMARY OF RECEIPTS FOR MARCH, 1921

Donations \$19,740.06
Legacies 6,828.10

Total \$26,568.16

SUMMARY OF RECEIPTS SIX MONTHS

(From Oct. 1, 1920, to March 31, 1921)

Donations \$249,761.19
Legacies 48,099.84

\$297,861.03

